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Preface

The ancient land comprising the territory of the erstwhile Mewar State has always attracted the attention of the scholars and historians Diverse social and cultural phenomenon visible in this land lead one to trace its origin in the most ancient times of human history. The pre historic stone tools found at various places of Mewar, particularly on the banks of the rivers, Gambhiri, Wagan, Kadmali, Berach and Banas show that the man had occupied this land at least a hundred thousand years back. The archaeological explorations at Bagor and Ahar have proved that the most ancient cultures of mankind have flourished in this part of the country.

Thus the land of Mewar, once a part of 'Sivi Janpad (republic) and known as 'Medpata has been uninterruptedly a base for human occupation and flourishing of human civilization from the earliest times Undoubtedly the geographical factors played a decisive part in the immigration of man to this land and live, create and flourish there. Almost all the social and cultural revolutions which took place in northern India enveloped it Madhyamika (Nagari), Aghatpur (Ahar), Nagadrah (Nagda) and Chitrakut (Chitor) have been the centres of ancient cultures and their ruins and still standing monuments speak of their erstwhile glory Archaeological and literary researches have proved that these places had been major centres of learning of contemporary times and the great masters of literature, art and architecture lived and worked there Chitor (Chitrakut), particularly has been an immensely fascinating place for the scholars not withstanding the ravages committed by the time during the span of hundreds of years Several temples, palaces and other monuments still stand there to tell the story of successive religious cultural and political revolutions that took place in the history of the country

The inhabitation of primitive man in this land, the successive immigrations to this part of various tribes from time immemorial and social, cultural and political revolutions that took place during the long course of history, all have gone to make diversity of this land racially, socially, religiously and culturaly Inspite of this diversity,

the unique sense of oneness in the people has been noteworthy. This sense of oneness and unity of purpose have had their undelible impact on the medieval history. The undaunting and chivalrous people af Mewar led by the heroic ruling classes of this land have produced unsurpassable examples of dauntless valiance and sacrifice that are rare in the entire human history. Since the middle of the eighteenth century the institution of feudalistic monarchy began degenerating and the small and big kingdoms of India began crumbling, the conditions in Mewar were no exception and the heroic land is at once found smarting and chafing under the yoke of the British imperialism.

The present work has been an attempt to present a very brief history of social, cultural and political institutions of Mewarth at developed during the course of several hundred years. As the readers would find, the attempt have been only partly successful. The editor is highly indebted to the scholars who have very kindly contributed their learned articles for this publication.

D. L. Paliwal



Pottery from Bagor



Early Palaeolithic Tools from river Gambhiri

Middle Palaeolithic Tools from river Wagan

1

2

3

4

5

Pottery from Ahar




cms

was available in sufficient quantity at Nagari itself. It is then no wonder that stones images of the above **Vaishnava** divinities were carved for worship in the **Narayanavatika** of Madhyamika It appears that all the contemporary images at this place got damaged because of the invasion during the Mughal period or even earlier Excavations at Nagari also brought to light a few Sunga terracotta figurines, including some moulded plaques of goddess **Vasudhara** holding two fish in one of her outstretched hands as also in the contemporary finds from Mathura and Rairh (near Tonk).

Kushana Period

Very little is known about the sculptural art of Mewar during the early centuries of Christian Era Excavations at Ahar yielded a few fragmentary terracotta plaques such as potbellied Kubera or Ganapati female dancer, female torso, and votive tank pieces, now exhibited in Ahar Museum

Gupta period

The Yupa Pillar inscription of V. S. 282 (255-56 A D) from Nandasa (near Gangapur-Bhilwara) bears testimony to the performance of Vedic rituals in the region. It refers to the worship of a number of Brahmanic deities though contemporary statues thereof have not been discovered so far. Nagari of course continued to remain a centre of **Vaishnavism** during the post Kushana period The fifth century inscription from this place and now in Ajmer Museum, refers to the construction of a structure dedicated to the **Feet of Vishnu,** while a later epigraph testifies to tay construction of a Temple dedicated to **Manoratha Svami.** A Brahmanic structure, with an early form of stone **Sikhara** appears to have been constructed at Nagari during the 5-6th century A.D. A few fragments including the flutted **amalaka** can still be seen at Nagari The temple was provided with a crocodile-shaped **Pranala** for the outlet of sacred water from the main shrine A number of scu ptural pieces carved in the art of 5 6th century and preserved at the site, bear close affinity with contempo rary **Torana** pieces from the neighbouring region of Dasapura (Mandasor) The Nagari **torana** pillars present carvings of **mithuna** figures the horizontal stone lintel is divided into several panels and present numerous details of the **Kiratarjuna** theme. These are quite precious sculpures in the realm of Indian art It is on this lintel that we come across **one of the earliest representa tions of 'dancing Siva',** thus bearing connections with contemporary Gupta sculptures from Bhumara, Nachana Kuthara, Deogarh etc **This is the earliest 'Nataraja' in tha plastic art of Rajasthan**

More than 50 years ago Dr. D. R. Bhandarkar had excavated a brick temple

at Nagari. A number of Gupta terracotta plaques studded on the exterior of this structure have been recovered.
The same are of 3 types:

(a) Moulded bricks with human busts.
(b) " " " animals in profile.
(c) " " " floral decorations.

Some of the human figurines delineated therein, may be identified with characters in the satirical plays **(Chaturbhanas).** In fact **they have nothing to do with Greek art.** Such clay plaques were manufactured at a number of Gupta sites in India, including the ones in the famous region of Suratgarh-Hanumangarh in Bikaner division of Rajasthan. A few Gupta terracottas from Nagari are now preserved in the Deccan College at Poona while the major collection may be studied in the Rajputana Museum at Ajmer.

Sculptural traditions seem to have been profusely encouraged in the regions of Udaipur and Dungarpur, during the 5—6th centuries A.D., thus bearing close affinity in style with contemporary specimens from Samalaji and Devanimori in Idar State. My exploratory tours in the vicinity of Jagat, Tanesar and Kalyanpur in Udaipur district have confirmed the **truth** of this statement. **Siva-Sakti** cult was at its height during this period and a number of independent **Matrika** statues were carved out of the local greenish-blue schist, popularly known as **Pareva.** Aindri and headless Ambika statues from Jagat are now preserved in Pratap Museum at Udaipur. The collections of M. B. College, Udaipur are equally rich in contemporary sculptures from Kalyanpura; they include two statues of standing Siva and a Naga-Nagi couple. But most important are the schist statues which I happened to study at Taneswar, distant about 3 miles from Parshad, in district Udaipur. Besides an early Ganapati bust, this group includes an image of two armed Skanda, holding a spear in his right hand and a cock in the left. The other images are those of mothers, each accompanied by a child and provided with a halo behind her head. The child is depicted on the arm, near the leg of the mother in various playful poses and even suckled by the mother with both her hands. The utter absence of any vehicle **(vahana)** is worthy of note in this group. This enables us to suggest, with sufficient justification, that here was carved the entire group in the form of 'Skanda surrounded by the **Krittikas'** who nourished him since his very birth. All these images were chiselled for regular worship; all of them have got prominent pedestals; they were probably installed together on a platform in some contemporary temple of Skanda-Karttikeya at Tanesar. This has, therefore, got an important bearing on the cult of Skanda Kumar in



Moon God Chandra on the exter or of sanctum Sun Temple at Chitor 8th century,



Aındrı as a Mother from Jagat; greenish blue sekist, Udaipur Museum; 5-6th century

Dancing Ganesh in Chatura pose 10th century; Ambika Temple at Jagat





Alasakanya (Sura Sundari):
Ambika Temple at Jagat.
10th Century.



Marttanda Bhairava, composite form of Siva and Sun; exterior of a miniature shrine (Sasa Bahu Temple at Nagda); 10th century,

A Unique Image

Three Headed Sakti of Vaikuntha; Bijolian, Bhilwara District; 12th century.



Mewar, as early as the 5 6th century A D

The colossal **Hari Hara** statue of sct ist from Chota Bedla (now missing) depicted the blending of Siva and Vishnu quite vividly the right half of the deity was that of Siva while the left half comprised of V shnu carrying a wheel (**chakra**) in **prayoga** fashion Contemporary sculptures from Amjhara distant about 59 miles from Uda pur are equally important. They are now exhibited in the Archaeological Gallery at Dungarpur

Early Mediaeval Period

Artistic traditions continued to receive great impetus in Mewar after the post Gupta period as well The ancient site of Ahar has yielded an almost life size Jain bronze of seated Tirthankara and datable to the 8th century A D Now exhibited in Ahar Museum this is the earliest so far available metal statue from this part of Rajasthan

Kubera and Siva head from Bansi (near Chitor) are equally precious pieces The former has got an important bearing on the Jaina art of 8th century the Kubera statue is in a perfect condition and depicting two miniature figures of seated Jaina Tirthankara one in the centre of the crown and the other on the head above The sculptor thus tried his best to give it a Jaina impact Another superb statue of this type in schist has not been recovered in Mewar so far Kubera is here shown as two armed and seated on the elephant

The early mediaeval (7 8th century) **Siva linga** now under regular worship at Kalyanpur (near Dhulev) is one of the very important **Chaturmukha lingas** from Rajasthan On the top of it are Siva heads facing the four directions while the standing figures below represent Brahma Vishnu Surya ane Siva respectively Surya is dressed in Sassanian garments and so is the case with attendants Dandi ann Pingala This is the earliest so far available four faced **Sivalinga** from Mewar

The early mediaeval chapels at Menal (district Bhilwara) bear affinity with early Pratihara structures at Osian The back niches of two shrines at Menal preserve stone reliefs of Siva in dancing pose while the right niche of he la t shrine depicts **Ardhanarisvara** form quite prom nently Two temples at Chitor are worth scrutiny in th s direction The lower portion comprising of the sculptured niches on the exterior of the Kumbha syama Temple at Chitor appears to have been a Saiva structure of the 8th century as the lower back niche thereof preserves a contemporary relief depicting Marriage of Siva—Parvati Out of the remaining sculptures onthe exterior

the image of two armed and standing **Lakulisa** is quite interesting; there we find him actually carrying a staff **(lakula)** in his hand. This type of Siva-Lakulish images are very few in early Indian art and one of the four armed variety is preserved in the circle office of D. G. A., at Chitor fort itself.

Most imposing of all the early-mediaeval temples of Mewar is the 'Kalika Mata Temple' at Chitor fort. In-fact a structure dedicated to Sun, it was constructed as early as the 8th century A. D. This is very well confirmed by its sculptural wealth also. The temple has got a provision of circumambulatory path, to go round the main sanctum. The principal exterior niches of the sanctum preserve Surya reliefs wherein the main deity is seated on a chariot driven by Arun and yoked with seven horses. This representation is to be seen just above the door lintel of the sanctum as well. The images af horse-headed Asvins, on both sides, are equally imposing and so also that of **Chandra** (Moon) on the right exterior niche. Here Chandra figures as one of the **Dikpalas** in strict accordance with early traditions a crescent mark behind his back is very very prominent. In fact such independent carvings of Moon-God are not very frequent in Indian sculpture. The images on the outer exterior niches of this Sun Temple at Chitor are fairly well preserved. noteworthy behind the one depicting churning of Ocean and studded on the left side.

A few years back I noticed an early-mediaeval relief under worship at Dhod. distant about 8 miles from Jahazpur, in Bhilwara district. Here Baladeva and Krishna appear as seated at endants of goddess **Gaja Lakshmi** as also in the contemporary statue discovered by me at Amjhara near Dungarpur. All these specimens depict the **Ekanamsa** aspect of Lakshmi in a slightly different manner. They bear close affinity with sculptures from Ellora in tne Deccan, where the attendant divinities are shown standing on both sides of goddess Lakshmi.

Mediaeval Period

Mewar is equally rich in mediaeval sculptures, datable from 10th to 14th centuries A. D. At Ahar itself we can study a number of Brahmanic and Jain temples, datable to 10-11th centuries A. D. The Gangodbhada **Kunda** of Ahar was probably built during the regime of Bhartribhatta, the Guhila ruler of Mewar. A number of sculptures studded into various niches of this tank are quite charming. The Chamunda nearby carries a fish in one of her hands as in the Paramara art of Aithuna and Chandravati-Abu, this refering to **Tantric traits** in Mewar. The so-called Mira Temple, behind the Police post at Ahar, may

be d ted to the 10th century the back portion preserves interesting reliefs such as stealing of butter by Krishna black smiths at work and shopkeeper (grocer) weighing with a scale All these stone reliefs have got an important bearing on the social and material life of Mewar during the 10th century Equa ly imposing is the Sun Temple at Tusa (near Daroli) and Vishnu Temple of Panchayantana variety at Iswal on way to gogunde both in district Uda pur

The mediaeval and late mediaeval temples at Nagda distant about 14 miles from Udaipur are also worthy of note The famous twin temples of Sasa and Bahu preserve very elegant architectural and iconographic details of late 10th and early 11th centuries A D On the pillars of **sabhamandapa** of Sasa temple at Nagda are carved **Ramayana** scenes the door jambs preserve three—headed vishnu **(Vaikuntha)**, a similar relief appears on the left exterior niche while the right exterior niche of **sabhamandapa** preserves an elegant carving of **Gajendra-moksha** The back niche of a miniature shrine at the back has *got a lovely relief depicting the* ***Marttadda Bhairava*** *form i e* ***blending of Surya & Siva in one form***, the seated deity is provided with a crown on the head and a coat of mail of Surya on the chest. the weapons carried in four hands include two lotus flowers of Sun while the trident and the skull crowned mace are Saiva emblems **It should be considered as one of the most interesting syncretic images in Indian art** The Pratap Museum at Udaipur has also acquired a statue wherein the standing deity depicts the blending of more than two divinities of the Brahmanic pantheon

The med aeval temples of Chauhan art at Menal and Bijolian in district Bhilwara stil preserve immense sculptural wealth of Mewar and datable to the 12th century One female statue from Bijolian is of course quite unique in Indian iconography because it represents the three—headed female counter part of **Vaikuntha** Vishnu the central face of the Goddess is that of a horse while the side faces are those of a boar and a lion A male statue of four armed variety is of course preserved in the circle office at chitor fort but no other female relief or carving of the goddess in this particular form, is available at the present moment.

What a thrill to have a look at the **Ambika Temple at Jagat—the Khajuraho of Rajasthan** ! The temple distant about 27 miles from Udaipur appears to have been built towards the early part of 10th century one of its pillars, bearing a date as V S 1017, probably referes to some rennovation work in the temple The exteriors of the temple at Jagat are profusely studded with elegant reliefs comprising of Durga-Ambika in varied aspects Dikpalas and a number of female figures in different moods and poses From the point of

view of workmanship their artistic quality is quite high, they contain first rate sculptural material; the themes are of course quite traditional as in most of the mediaevel temples at Khajuraho and other places. From point of view of iconography also some of the reliefs at Jagat are quite important such as:—

(a) Mahishamardini Durga in the exterior niches of the main sanctum and the **pranala-mandapa.** The relief, now in the main back niche of sanctum, even depicts a parrot perched to the left of goddess Mahishamardini and thus recalls the **Sukapriya Ambika** aspect of the **devi.**

(b) Narayani Durga i.e., **Vaishnavi** seated over a human corpse: relief on the exterior lower part of the main sanctum. The goddess carries all the emblems of Vishnu but for a human corpse as her vehicle. This is quite unusual in Indian iconography.

(c) Mahishamardini fighting with the Bull-demon; the latter is shown in full human form and that is very unusual.

(d) Varahi on the doorjamb of entrance-porch. Here she carries a fish in one of her hands, recalling the **Tantrika** aspect of the goddess. This trait is also to be seen in dancing Varahi on Pratihara Matrika lintel from Abaneri, datable to the late 8th century.

(e) Dancing Ganesa in **Chatura** pose, in the **sabhamandap** of Ambika Temple at Jagat, is one of the few elegant statues of this particular deity. The **Chatura** pose is very imposing and unusual for Ganesa though we do come across this in case of dancing **Virabhadra** Siva on Abaneri panel, now in Jaipur Museum.

The sculptural traditions of Mewar kept alive during the subsequent periods as well. The regime of Maharana Kumbha witnessed great activity in the realm of painting, sculpture and architecture. A number of skilled **sthapatis** and masons were given state-patronage at this stage. Noteworthy are two families, one of Jaita and his sons who were incharge of construction works at Chitor including the famous Tower of Fame i.e., **Kirttistambha** at Chitor. It still stands as a store-house of contemporary sculptures of this region. **Sutradhara** Mandana and his followers appear to have been quite active in Udaipur and Kumbhalgarh; it was probably under their instructions that some religious edifices at Ekalingaji and Kumbhalgarh came into existence in Mewar. Mandana's successors appear to have participated, from time to time, in sculptural and architectural activities in Mewar including the building of Nauchauki and

Samar Singh successfully resisted the various invasions. During [illegible] time Chitor became a capital and centre of art, learning etc

During the reign of Raatn Singh, the successor of Samar Singh, Sultan Alauddin Khilji invaded Chitor. Rajputs resisted but were defeated Several women flung into the fire and conducted Johar, Sultan conquered and occupied the fort and ravaged the country by plundering it and massacring the people. During Tughlaq period, *it remained under Malik Asaduddin. Hamir regained* it about V. S. 1392.

Maharana Hamir's possession of Chitor is, in fact, a beginning of new epoch in the history of Mewar. Thereafter a galaxy of powerful rulers emerge in the history of Mewar, as Maharana Kheta, Kumbha, Raimal and Sanga. who are found waging successful wars against the Sultans of Malwa and Gujrat. Bahadur Shah of Gujrat invaded Chitor in V S. 1592 during the reign of Maharana Vikramaditya when Mewar was engulfed in civil war and disorder Once again the Rajput ladies flung into the holy fire and conducted Johar. Bahadur Shah could not retain it long, as he was soon defeated by Humayun.

The third and the last invasion of Chitor took place during the reign of Maharana Udai Singh. Sensing the impending defeat, the Rajput ladies again committed Johar the third saka of chitor, and the entire garrison of Rajputs fell fighting. The fort was returned to Manarana Amar Singh after the Mughal-Mewar alliance. This event marks the eclipse of strategic and political importance of Chitor, as the capital of Mewar was now transferred to Udaipur city founded by Maharana Udai Singh in the thick part of the Arravalis.

Architecture

While going to the fort, the first object of the historical interest is a massive old bridge of grey limestone built across the river Gambhiri It is nearly 450 ft long and 30 ft. broad having1 0 arches There are numerous inscribed stones of 13th century available, which were removed from the fort. Among these the inscription of Queen Jayatal Devi, mother of Samar Singh, inscriptions of V S 1303, 1324 and of pertaining to Jain Manibandha and Chakrabandha are worth quoting.

Tnere is an old temple of Shankargatta containing an inscription of V. S. 770.

While going to the fort, the chabutara of Rawat Bagha and cenotaphs of Jaymal and Kalla which were constructed to commemorate their heroic deeds

draw our attention to the ancient history of the fort. Ram Pole, the main entrance of the fort is a beautiful gateway decorated with several images. Outside this gate there are 10 inscriptions ranging from V. S. 1593 to 1835. Besides, one inscription of V. S. 1538 inscribed on a pillar is also available in a hall situated in the front of this gate.

Inside Ram pole, there is a Patta's memorial cenotaph. From this place a road goes to south. On this road a temple of Tulza Bhawani, containing a small shrine and a pillered mandapa constructed by Maharana Banvir, is situated.

while going further south, the main objects of historical interest are Shringar Chawari, Pataleshwar temple and Digambar Jain temple. The Pataleshwar temple facing west cantains 3 shrines and a common corridor in front of them, supporting on 4 rows of pillars. It has an inscription of V.S. 1622.

The Shringar Chawari is one of the beautiful temples of not only Mewar but Northern India. It was originally constructed before V.S. 1358 as a fragmentary inscription is available on it. It was repaired during the reign of Maharana Kumbha by Bhandari, and8other icons of the temple were consecrated in theyears 1512 and 1513. This was a Kharatargachha Jain temple on the outside walls. Various scenes of Gods and Goddess etc. are deeply and beautifully carved. Originally there was a Ashta pada arrangement having 24 images seated in different numbers on an elavated square platform. The gates are fine specimen of deeply carved tracery work.

In the wall of Banvir there are 3 inscriptions; two are dated V.S. 1834 and the third is of 15th century. The temple almost touching shringar Chawari facing east is a small shrine of Digambar Jain sect. It was having an image of V. S. 1232, which has now been removed.

In front of the wall of Banvir, the remnants of the palace of Maharana Kumbha are visible It seems that these were constructed originally in the 13th century which is apparent from the style of the carving and construction of pillars but the immense additions and alterations were made by Kumbha. It is a matter of great interest that the king who had constructed a beautiful kirti Stambha and had patronised the great Ranakpur temple showed little care for his own residential matter. This palace has got a domestic style of Rajput architecture having Tripolia, Audience Hall, Ganesh Temple, seperate Zenana and heir—apparent palaces. According to Mandan, a famous architect of Kumhba, there was a good dancing hall available in the palace which was also used during

the time of Sanga In fact, this palace is an edifice of a typical taste having excellent style

In front of this palace there is a group of Jain temples known as Sat - Bis - Devari Jain Temple It is a fine specimen of Jain temple architecture consisting of a shrine, 3 Mandapas and a corridor of cell shrines surrounding the central temple The images were consecrated on different dates from 14th to 16th century by Acharyas of different Gachhas

From Sat - Bis - Dewari the main road goes south to Kalikamata Temple Two small roads also go respectively to Jain Vijay Stambha and Kirti Stambha standing at this tri-junction of roads One would like to visit Kirti Stambha road first While going to this road the first object of interest is Kumbha Svamin temple Originally this temple was built in 8th or 9th century which is apparent from the lower most part containing beautiful images of that period This was also demolished during the invasion of Alauddin and was repaired by Kumbha before V S 1505 According to some scholars the shikhar itself is so solid that it might at first sight be ascribed to a much earlier date than the 15th century It consists of a shrine a Pragriva style of mandapa, a portico and an open circumbulatory passage round the shrine The large square porch supported by a low pyramidal roof on massive pillars in front of shrine is one of the important factors of the style of this temple and another peculiarity is the arrangement of Pradkshnapath

It was originally dedicated to the lord Varaha Some images bearing the inscriptions of V S 1505 are visible in the Mandapa one image of Lakulingha, installed on the Mandowar is an object of iconographic interest

The next object of historical interest is Kirti Stambha It is said that it was constructed by Kumbha to commemorate his victory of Malwa, but in fact it was not the case I have already refuted this elsewhere It has nine storeys with 127 stair cases being 122 ft in height The construction work started near about V. S 1496 was completed in V S 1515 However the conse cration ceremony as recorded in Kirti Stambha prasasti was made on the 10th day of bright half of Magha, V S 1505 Col Tod comparing it with Kutub Minar finds it a very superior construction Similarly Furgusson also finds that it is a specimen of better taste of architectural object

It is built chiefly of lime stone The architecture ornaments and mass of decoration ware the chief fearures of the temple architecture of that period It has not only covered these but has a number of images of Hindu Gods Godesses, weapons musical ornaments etc It is better to call it a museum of

Hindu Gods and Godesses as the names have also been inscribed at the foot of each. The chief architects who built this were Jeta and his sons. There are several fragmentary inscriptions from V. S. 1499 to 1515 available on various storeys of this, offering obeisance to lord Samadhi-shwar, etc.

Another fine specimen of temple architecture is a temple of Mokal or Samadhishwar. It was constructed in 12th century. It consists of a shrine, a mandap and 3 porticos. In the main shrine there is a colossal image of Tri-murti. It is full of deeply carved tracery, even better than the temple constructed during Kumbhads time. In Narthar there are some reliefs containing Jain scenes. Besides there are sculptures of some Jain Goddesses in it. Therefore, some scholars have opined that it is a Jain temple, but it seems to be baseless view, because in Jain temples like Shringagar chawari, Mahaveer temple of Chitor we can see a number of Hindu sculptures.

It consists of few inscriptions. On the walls of mandap there are two inscriptions of V. S. 1286. Similarly in the western wall of the Mandap there are two inscriptions of V. S. 1207 and 1485 inscribed on the black stones of the time of Kumarpal Chalukya and Maharana Mokal respectively. An inscription of V. S. 1358, now available in Udaipur Museum, contains the account of the repairing of this temple.

In the northern part of this temple there is a group of small temples and gate of Mahasati. One broken temple lying in the eastern side of Kirti Stambha containing an inscription of V. S. 1327 was demolished during the time of some johar. Similarly there is an inscription of V. S. 1331 in the gate Mahasati containing a detailed but incorrect genealogy of the rulers of Mewar composed by Veda sharman.

The **original** name of gomukh situated on the southern side of Mokal's temple, was Mandakini. It was originally constructed in the 9th or 10th century as is apparent from the remnants of pillars. In the cave situated above it there are 2 inscriptions: one of V S. 1515 and other of V. S. 1643 both are connected with Jainism.

After passing through the houses of Patta and Jaimal the temple of Kali-kamata one of the important historical objects is visible. Originally it was a dedicated to Surya Deva, who has also been displayed riding on horses. This is also one of the best specimen of early style of ornamentation. It is full of deeply carved traceries.

From this temple the modernised palaces of Padmini are visible. These

were renewed and repaired in the 18th century. Other objects of the historical interest are Adbhuta temple, Nilkantha temple, Jain Vijaya Stambha Mahavir Jain Temple and Kukadeshwar group of temples. Adbhuta temple was constructed during the reign of Maharana Raimal. Nilkantha temple was one of the oldest temples, which was demolished during the invasion of Alauddin Khilji Jain Vijaya Stambha was completed during the reign of Maharana Hamir Kukadeshwar group of temples are also old temples, but artistically not very fine In this way this fort is a standing monument of art and architecture

Cultural centre

Chitor remained a centre of art and learning from the earliest times Sidhasena Diwakar, Haribhadra suri Jin Vallabh Suri Elacharya, Harisena, etc are the earliest Jain scholars who flourished here Mahuka was one of the descendants of the great poet, Maghe who settled at Chitor Sutradhar Mandan, one of the writers of 15th century was patronised by Kumbha Mirabai also flourished here

Kumbhalgarh

Kumbhalgarh, is situated about 60 miles from Udaipur It had been one of the invincible forts of Mewar

History

It is known from Jain traditions that king Samprati Maurya constructed some temples on the site where the present fort of Kumbhalgarh stands Although the present fort was constructed by Kumbha but there existed an ancient citadel, the name of which was Mahor or Machhindarpur It was necessary for the protection of Godawar (which was under Mewar at that time to have a strong hold there Maharana Kumbha, on the plan of the architect Mandan constructed it Several times the Sultans of Malwa and Gujrat, vainly attacked it, during that time It was however, captured by Akbar in V S 1634-35 but was soon after taken back by Pratap Thereafter, except during the civil war pertaining to Ratan Singh, it always remained an abode of peace

Architecture

This fort is defended by the series of ramparts with battlements and bastions built upon the slopes of the hill upon which the enemy could not be able to scale even by the means of ladders Hence it has a strategical importance While going from Kelwara the first object of historical interest visible is

Hanuman pole, where Maharana Kumbha installed the image of Hanuman brought from Mandor.

In the fort the Yajnavedi Mamadeva's temple, Samavasharan's temple, Neelkantha temple etrc, ae worth seeing. Yajnavedi is a 3 storeyed building constructed when the consecration of the fort was performed by Kumbha. It has got architectural merits. Its each tier is decorated with numerous massive low columns resting on a sculptured panneled parapet.

Mamadeva's temple was, according to scholars, formerly a chomukha Jain temple. Maharana Kumbha simply renovated it and built a large reservoir of water. Numerous inscribed images of various Gods and Goddeses were found from this place. Besides, two large inscriptions, one of 5 slabs and other of 2 slabs of V. S. 1517 were found here Kumbha was treacherously stabbed by his son, Uda here at the edge of the said Kunda.

The Jain temple known as Peetaliya Deva contains very attractive images of Agni, Brahma, Indra, Yama, Varuna, Vayu, Kuber etc. It has an inscription of V. S. 1512, Another important Jain temple known as Bawan Jinalaya, has nearly 40 Deva Kulikas. It has an inscription of V S. 1521. The Badal Mahal, Tara Burja, Top Khana, Navachoki palaces etc. are also Worth seeing. The fine panoramic view of the wild and rugged scenery of hills are also visible from here.

Mandalgarh

Mandalgarh is an important key fort of the Eastern table land of Mewar. Its history is chequerred one. Originally it was constructed by Nikumbha Rajputs. Later on it was taken by the Chauhans of Ajmer, Hadas of Bundi and Guhilots of Mewar. For long it remained under the jagir of Balanote Solankis, who rebuilt it. This fort was invaded by various Muslim. Sultans, According to Shringirishi inscription. Alauddin Khilji made an unsuccessful attempt to get it. During the reign of Maharana Kumbha it was invaded several times by the rulers of Malwa. For Some time Mahmud Khilji, the Sultan of Malwa was successful in getting it in his possession. He demolished several temples. Therefore there are no earlier inscriptions now available. AKbar, annexed it in his empire which was subsequently raturned to the rulers of Mewar at the time of Treaty. In the reign of Aurangzeb it was taken by him in lieu of Jazya. The Emperor granted it to Rathor Chief of pisangana namely Duda, Maharana Amar Singh expelled the Rathors. The Mughal Emperor

during the reign of Maharana Sangram Singh II donated it to Indra Singh of Nagaur, but he declined to accept it

Architecture

The following places and inscriptions are the objects of historical study —

1 Gupteshwar temple consists of inscriptions of V s 1559 and V. S 1571 of the time of Maharana Raimal and Meharana Sanga respectively These records consists the of account of the construction of a Matha

2 Jaleshwar temple consists of two inscriptions of V S 1617 and 1651 of some Solanki chiefs During these years the temple was repaired

3 Jain temple Rikhabdeva was completed in V S 1718 A fragmentary inscription of the said year consisting of the name of architect Deva is available

4 Two Surah Lekhas of the time of Maharana Bhim Singh contain the account a marble of the prohibition of the slaughter of animals for religious purposes

Col Tod has referred about two big inscriptions which he collected from Bawadi containing the pedigree of Solankis which are now untraceable

In this way in shaping the hisrory of Mewar these forts have played an important part

R V Somani

mewar and the marathas

The earliest opportunity for Mewar-Maratha relationship presented itself when Prince Akbar, after his abortive revolt against his father, Aurangzeb, fled to Deccan from Rajputana under the Rajput escort led by Durgadas. The efforts for Rajput—Maratha alliance against the Mughals did not succeed, however. By the beginning of the 18th century the Maratha bands began appearing on the political scene of the northern India. Henceforth Rajputana remained for about a century an easy and unobstructive field of their ravaging operations.

The very first contacts of the Marathas with Mewar and other Rajput States were marked by the Maratha depradations in this territory and levying of unbearable tribute by the former. The Marathas became a menance to Mewar, as early as 1724 A. D. , as evidenced by a 'KHARITA' dated 24th November, 1724, sent by Maharana Sangram Singh of Udaipur to Sawai Jai Singh of Amber (Jaipur). The Maharana wrote rhat the Deccanis ware causing disturbances in his territory and that he considered them to be thieves needing proper chastisement. Since the Maratha depredations continued, a defensive alliance was made by the three Rajput States—Mewar, Amber and Kota against the Marathas. But several facters, e. g. their traditional rivalry, motives of self-aggrandisement and narrow outlook prevented them to comprehend the Maratha menace objectively and take the defensive alliance seriously.

In the mean—time the Marathas continued to increase their hold over Malwa. This hold became almost complete by defeating Mughal

Governor Sawai Jai Singh in the battle of Mandsaur (Feb 1733) This created a very serious situation for the States of Rajasthan compelling Rajput princes to take prompt action The Rajputs resorted to what is known as the policy of 'DAM and SAM (money and conciliation) First money was used to persuade them to evacuate the occupied territory of Malwa A promise of five lakhs of rupees was made by Dhabhai Nagjar on February 27 1733 and the same was paid by May in full the Marathas did not evacuate Malwa Thus the attempt of the Rajput rulers misfired and money could not secure the desired results On the other hand the Bundi affair invited and prompted the Marathas to enter into Rajasthan itself

Bundi affair and Hurda conference

In 1734 A D Sawai Jai Singh of Jaipur, in order to enhance his influence expelled Budh Singh from Bundi and placed his own son in law Dalel Singh on the throne This gross interference in the internal affairs of Bundi State gave rise to a complicated situation and the dethroned family sought the support of external power i e the Marathas Pratap Singh Hada the elder-brother of Dalel *Singh was sent to Poona to meet the Peshwa and other prominent Sardars* for enlisting their military support for Budh Singh The assistance was given and on 23rd April, 1734 Holkar restored the authority of Budh Singh over Bundi

It was thus the first direct Maratha interference in the domestic affairs of a State in Rajasthan It greatly alarmed the Rajputs Thinking minds in Rajasthan began to apprehend danger from the Marathas against the safety of their own States They now realized that they could not survive with honour without pooling their efforts against a common danger In order to decide their future course of action a conference of the Rajput rulers was called at Hurda It was attended by almost all the important rulers of Rajasthan This conference was presided over by Maharana Jagat Singh of Mewar Deliberations at the conference resulted into the treaty of 17thJuly 1734 having a plan to oust the *Marathas from Malwa*

Thus for the first time since the battle of Khanua in 1527, a Rajput confederacy was again formedunder the leadership of Jagat Singh the Maharana of Mewar But this unity remained only on paper It could not be put into practice because every Rajput ruler had his own personal ambitions and none was willing to give them up for anything vitally essential for the common cause The Maharana was a man of luxurious habits, incapable of assuming the command of the united forces Moreover internal dissension did not allow him to concentrate his attention on resistance, and the Rajput rulers could not

accept any other ruler as their leader. So they neither re-assembled at Rampura nor took the field against the Marathas after the rains as was decided. The Rajputs thus lost a rare opportunity of thwarting the Maratha incursions into Rajasthan.

The Hurda conference produced highly disastrous results for Mewar, because the Maharana who had so far posed as a friend of the Marathas came out in open heading a conference which contemplated united military action against them. The subsequent period witnesses the furious Marathas entering into Mewar imposing unbearable demands on the Rana and resorting to ravaging operations.

Bajirao's visit to Udaipur

The matters came to a head when Bajirao came to Rajasthan with a 'magic bag' of diplomacy to persuade the rulers of various States to come to a political settlement with him. The first major State which he approached was Mewar. Accompanied by Sindhia, Holkar and Anand Rao Panwar he reached Udaipur in the first week of February, 1736. He was accorded a very warm reception and was encamped at Champabag, near Anar. The immediate object of his visit was to secure a 'Sanad' from the Rana acknowledging his right to receive 'Chauth', for which his agent Sada Shiva Ballal was trying for about a year. His efforts brought about a settlement by which Mewar agreed to pay a sum of Rs. 12,25,000/— in eight years commencing from the year 1735 to 1742-43 and set apart the revenue of the Pargana of Banera for the above payment.

From Udaipur Bajirao proceeded towards Jaipur to meet Sawai Jai Singh. On the way, he visited Nathdwara where he and his wife had 'darshan' of the Deity. They reached Bhanbhole near Kishangarh where on the 8th March a meeting between him and Sawai Jai Singh took place. Bajirao's visit to Rajputana and especially to Mewar had very far reaching political repurcussions. Bajirao's visit completely exposed the vulnerability of the Rajput states.

Struggle for Jaipur throne

Though Bajrao had adopted harsher posture in imposing exacting terms on the Rana yet he maintained friendly relations with the latter. On hearing the news of Nadirshah's invasion of Delhi, he appealed to the Maharana for a joint action against the invader. But Maharana was busy in trying to get the Jaipur throne to his nephew Madho Singh, after the death of Jai Singh, who had grown too weak and senile and was not likely to survive long.

Madho Singh was the younger son of Sawai Jai Singh born to the princess of Mewar who was given in marriage to him in 1708 on an express condition that the son born to her would succeed Jai Singh even if he were younger in age However, on the death of Jai Singh his elder son Ishwari Singh succeeded to the gadi of Jaipur Madho Singh pressed his claim to the throne and his cause was naturally supported by the Maharana of Mewar. He secured help of the Marathas to further the cause of Madho Singh The struggle between Ishwari Singh and Madho Singh became one of the major causes which disturbed the peace in Rajasthan for the next eight years Ultimately in 1751 Madho Singh succeeded in securing the throne For its price, he gave parganas of Tonk and Malpura besides the pargana of Rampura (*which actually belonged to Mewar*) *and a* large amount of money to the Marathas

Madho Singh s affair resulted not only in loss of men and money to Mewar but it had ruinous effects on the internal administration and political stability of the State also. The nobility of Mewar got split and restive on account of the weakness of the Rana and took to defiance and disorderly actiarity. On the other hand the Maratha agents at Udaipur, however, went on pressing for the payment of tribute. Not only Mewar but other States of Rajasthan also smarted under tortuous pressure of the Marathas However, individually they were powerless to resist the Maratha demands Durjan Sal of Kota and Madho Singh of Jaipur took the initiative in organising the united front of the Rajput rulers against the Marathas While the talks for an anti Maratha coalition were going on, Maharana Jagat Singh died on the 8th June, 1751. His death was a great blow to this cause However, the rulers continued their further plans against the Marathas and tried to persuade Pratap Singh II the new Maharana to join the coalition But these consultations proved of no avail as the internal disturbances of Mewar demanded all the attention of the Maharana After only three years of reign, Pratap Singh died on 10th January 1754 and was succeeded by his ten years old son, Raj Singh

Maratha raids into Mewar

The short reign of Maharana Raj Singh II was marked by many Maratha invasions In the beginning of year 1755 A. D Malhar Rao Holkar and Raghunath came to Mewar In the same year Vithal Rao also ravaged Mewar and Sadashiv Rao, Govind-Rao and Kanhaji Jadhav levied war contributions. Raghunath Rao and Holkar again came into Mewar territory early in the year 1757 and took ransom of one Lakh of rupees from Javad The period between 1755 and 1758 proved highly disastrous for Mewar The Maharana had no other

alternative but to buy off the Maratha Sardars. The next three years from 1759 to 1761, Mewar was slightly relieved of the Maratha pressure because their attention was considerably diverted on account of Abdali's invasions.

Battle of Panipat and its effects on Rajasthan

The third battle of Panipat took place on January 14, 1761, in which Afghans inflicted a crushing defeat upon the Marathas led by Sadashiv Bhau. In Rajasthan, reaction of the Maratha defeat was that of rejoicing. The Rajput princes stopped payment of tributes. Sawai Madho Singh initiated a move and tried his best to form an anti- Maratha league. But again the old jealousies and prejudices blocked the path of unity. When united action could not be undertaken, Mewar and other Rajput States made stray individual attempts to dislodge the Marathas from their previous position. In the meantime, the seven teen year old Maharana Raj Singh died on the 3rd April, 1761. Being issueless, he was succeeded to the throne by his uncle Ari Singh better known as Maharana Arsi. His succession was the signal for successive civil strifes in the country.

Civil war in Mewar and the Marathas

Maharna Arsi, being ill-tempered by nature, incurred displeasure of a number of nobles, who decided to dethrone him. In the meantime, posthumous son was born to the late Maharana Raj Singh II and he was placed under the charge of Jaswant Singh the maternal uncle of the child. The news of the birth of the prince came like a bolt from the blue to Rana Arsi. He resorted to the policy of suppression. This further exasperated a number of nobles who openly preached revolt. In order to dethrone Arsi, they proclaimed Ratan Singh, the posthumous prince as the Maharana of Mewar in 1764, at Kumbhalgarh. In this manner the Civil-war began. Jaswant Singh of Deogarh was the leader of the rebel-group. He was joined by the feudal chiefs of Sadri, Delwara, Begun, Kotharia, and Bhindar. On the other hand, Maharana Arsi won over the Raja of Shahpura. He also gained i unexpected ally Jhala Zalim Singh of kota.

Similarly, attempts to seek the help of the Marathas were made by both Arsi and Ratan Singh. The rebel-group succeeded in gaining the support of Yashwant Rao Bable and Sadashiv-Gangadhar by the promise of three lakhs of rupees. Simultaneaously Yashwant Rao Babla also wrote to the Peshwa advising him to espouse the cause of Ratan Singh for an amount of rupees thirty-six lakhs. Besides the Marathas, the Jodhpur ruler Vijay Singh also came forward to extend his support to Rantan Singh for the promise of fifteen lakhs.

In the meantime Maharana Arsi was busy contacting several other Maratha Sardars and ultimately succeeded in gaining the support of Mian Daula. He also won over Baharji Takpar and Raghoram to his side. This created a dangerous situation for the supporters of Ratan Singh, so they took the young prince to Mahadji's camp at Ujjain. In the shrine of Mahakaleshwar an agreement was reached according to which Sindhia was to be paid thirty lakhs of rupees if he succeeded in securing the throne of Mewar for Ratan Singh. These alarming developments naturally perturbed Rana Arsi. He made serious efforts to dissuade Sindhia against championing the cause of his adversary but failed to win him over to his side. Consequently a battle was fought on 13th January, 1769 on the banks of the river Sipra in which Arsi's forces were completely routed.

Sindhia besieges Udaipur

Some weeks after the battle of Sipra, Sindhia, in March, 1769, marched against Udaipur. This march created great panic in the Capital. At this hour of need, the ex-minister Amarchand was urged to return and direct defence preparations. He accepted the offer and hurriedly organised the defence of the Capital. Mahadji besieged the city of Udaipur in the second week of April. The siege *dragged on for more than four months without any result* The spirit of determination which prevailed among the besieged disquietened Sindhia. He thought it prudent to end the hostilities. Hence peace negotiations were started and an agreement was arrived at by which Mewar agreed to pay sixty three and a half lakhs of rupees to Sindhia. After this agreement Sindhia left Mewar.

Battle between the rival parties and the attitude of the Marathas

But the settlement with Sindhia established no peace in Mewar. Ratan Singh was still at Kumbhalgarh and the refractory nobles continued to support him. They were also receiving support of Sawai Prithvi Singh, the successor of Sawai Madho Singh of Jaipur The Peshwa did not view with favour the military aid provided by Jaipur and reproached Prithvi Singh strongly for his unbecoming action. But he continued to support the cause of rebels in Mewar and secured the support of General Samru for them. However the *successive victories of Arsi over Ratan Singh crippled the strength of his rival* and he emerged stronger. But Arsi was not lucky enough to enjoy respite after the cessation of the hostilities. He was murdered by Ajit Singh of Bundi on 9th March, 1773. He was succeeded by his nine year old son Hamir Singh, during whose reign the parganas of Singoli, Bhichore, Jat., Kheri etc. were given away to the Marathas. After the short reign of nearly five years Maharana Hamir Singh died on 6th June, 1778.

The Maharana decided to take a strong action but his government being too weak could not accomplish it. External assistance was needed and naturally the Marathas were approached. On invitation from the Maharana, Mahadji agreed to extend assistance and for that purpose met him at Naharmagra on 5th September, 1791. In this meeting they discussed the methods of expelling Chundawats from Chitor. Consequently the Mewar and Maratha forces set out for Chitor. The siege of the fort of Chitor commenced on 23rd October and lasted for nearly three weeks. Finding difficult to resist these forces for long Rawat Bhim Singh started peace negotiations with Mahadji through Ambaji. It eventually led to a settlement by which Rawat Bhim Singh vacated the fort on 17th November. Before Mahadji's departure from Mewar on 6th January 1792 he made Ambaji his Viceroy for carrying on the administration of Mewar. Thus the reins of administration of Mewar went now virtually in the hands of Ambaji, the Maharana was now just a dejure sovereign. Mewar practically became a dependency of Sindhia.

Mutual rivalry of Maratha Sardars on Mewar soil

Ambaji exploited the political situation in Mewar to his own advantage to the fullest posssible extent. Meanwhile on the 12th February, 1794, Mahadji breathed his last and was succeeded by his nephew Daulat Rao. He appointed Ambaji, the Subedar of Jhansi and eastern provinces to take up his new appointment. Ambaji left Mewar, keeping Nana Ganesh as his representative to look after the affairs of the State. Ganesh let loose a reign of terror and plundered and devastated the territory of Mewar, in general and of the Chundawat Sardars in particular.

Thus the Subedari of Mewar became a prized post and every Maratha Sardar wanted to have it for himself. Mewar became a field of dispute among the Sindhia's generals. Lakhwa declared himself the supreme commander in north India in the name of the widows of Mahadji who were not satisfied with Daulat Rao. This situation created two Subedars in Mewar, both claiming the rightful position but neither of them was powerful enough to expel the other from Mewar. During the decade of the dual Viceroyalty of Ambaji and Lakhwa Mewar was the battle ground of the rival Maratha leaders which shattered its economy and destroyed its administration. Still further ruin was yet to come. The history of the following sixteen years of Mewar was a record of the tragic defeats and humiliation for the Rana. The episode concerning Krishna Kumari was a clear pointer in that direction.

Krishna Kumari Episode

Krishna Kumari was a daughter of Maharana Bhim Singh. She was betrothed to Maharaja Bhim Singh of Jodhpur, the latter, however, passed away. The Rana then decided to marry her to Maharaja Jagat Singh of Jaipur. Man Singh who succeeded Bhim Singh of Jodhpur pressed his right to marry her according to custom. Thus poor Krishna Kumari became the bone of contention between the rulers of Jaipur and Jodhpur. Both sides sought the help of Holkar and Amirkhan. The two Chiefs changed sides too often. During their operations they plundered Mewar. In such circumstances the most cruel and heartless suggestion came form Amirkhan. He told the Maharana that if the princess was not married to Man Singh, her death was the only alternative for maintaining peace. The Maharana most disgracefully yielded and the princess was poisoned to death. This was the cruel end of a long dispute though it could neither avert nor postpone the ruin of Mewar. On the other hand it exposed the utter helplessness and weakness of the Rana.

Aftermath

Now the plunder and rapine became the order of the day in Mewar. The Holker, Sindhia and their agents plundered the Mewar Villages one after other presenting a scene of utter ruin and devastation so much so that the peasant-families were left without a single piece of brass utensil or even a few silver coins. Thousands of peasants and other people of Mewar began deserting the land. The Mewar State was saved from destruction by the British East India Company which took Mewar under its protection in the year 1818 and then alone Mewar breathed afresh a new lease of life for another one century and a quarter.

K. S. Gupta

mewar under the british (1818-1921)

In 1818 A D Mewar was rescued from extinction threatened under the predatory system of the Marathas by the protection extended by the East India Company Mewar suffered more cruel devastations at the hands of Marathas than it had ever been subjected to by the Mughals or Pathans For more than three quarters of a century since the time of Maharana Jagat Singh II Mewar witnessed their unceasing ravages and exactions Particularly, during the greater part of Maharana Bhim Singh II s reign (1778 1828), the territory was laid waste by the armies of Sindhia Holkar and Amirkhan Pindari To add to its misfortune the nobles of Mewar, themselves turned disloyal and refractory and usurped crown lands Besides, taking opportunity of disturbed state of Mewar, the wild tribes like Bhils, Minas and Mers, inhabiting the hilly parts of Mewar, indulged in ravaging activities Col Tod, who arrived in Mewar as the first Political Agent of the East India Company in 1818 has drawn a graphic picture of conditions in Mewar He says "Mewar was rapidly approaching dissolution and every sign of civilization fast disappearing fields laid waste, cities in ruins, inhabitants exiled chieftains demoralised the prince and his family destitute of common comforts" The authority of the ruler was virtually confined to the valley of Udaipur and he was reduced to such a destitution that he depended upon Zalim Singh of Kota for means of subsistence When the Marathas found the Maharana incapable of meeting their ever mounting demands a proposal was mooted by Ambaji Ingle to partition Mewar between the two Maratha Chiefs, Sindhia and Holkar. The Holkar, however, did not agree to it and Baiza Bai Sindhia s wife, also exercised her influence in favour of Mewar Mewar was thus saved from an impending dissolution

British Protection to Mewar

Thus by 1818 Mewar was in utter chaos anarchy and ruin Such a state of affairs would have resulted into total and irrevocable

1818 a settlement between the Maharana and the nobles of Mewar. The latter were compelled to surrender all the usurped crownlands to submit to the sovereign authority of the ruler and perform usual services and pay fixed tribute (Chhatoond) to the Maharana. Parganas of Kumbhalgarh, Raipur, Rajnagar and Sadri were recovered from the Marathas and Jahazpur from Zalim Singh of Kota. The same year active steps were taken to suppress lawless activities of the Mers by engaging joint forces of the British Government and of Mewar and Marwar States. Similarly the British Troops were employed to reduce the defiant Bhils and Bhumia Chiefs. Tod, simultaneously took steps to recall the population to Mewar to resume their avocations by issuing a proclamation guaranteeing them safety and peace on behalf of the British Government. These and other measures pertaining to internal administration of the State taken by Tod, produced immediate results. The revenues of the State which had been reduced to almost half a lakh rupees prior to 1818, at once rose to 4.50 lakhs in 1819 which reached to 9.96 lakhs in 1822.

In 1821 the Political Agent was instructed to relax his control over the government of the State. This action was soon followed by confusion as the Maharana found himself incapable of coping with the situation single handed. He could not retrieve the lost prestige and the government showed signs of deterioration. In the words of Tod vain shows, frivolous amusements and an irregulated liberality alone occupied him. He had little steadiness of purpose and was an easy prey to female influence. Consequently the control of government was again taken over by the Agent. Charles Metcalfe, the Resident at Delhi himself visited Mewar in 1825 in order to help consolidate the administrative arrangements and settle the tribute payable by Mewar to the British Government. It was fixed at 3 lakhs in the local currency which was subsequently reduced to 2 lakhs (British) in 1846.

Withdrawl of direct interference

As it was considered undesirable to maintain British control for long direct interference was gradually withdrawn "to permit the Rana to rule his own dominions." It had again adverse effects on the functioning of the Government. Maharana Bhim Singh's successors Jawan Singh (1828-38) and Sardar Singh (1838-42) proved rather worse rulers than their predecessor and the State Government ran into the debt of 20 lakhs. A slight improvement into the state of affairs was effected by more energetic and responsible ruler Maharana Swaroop Singh (1842-1861) who reduced extravagance, created a State treasury, introduced a new coin (Swaroopsahi rupee) and paid off debts

to Dungla, a border village of Mewar, where about 40 English men, women and children had taken refuge and were beseiged there by the pursuing mutineers from Neemach. The first mutiny in Rajasthan took place at Nasirabad on the 28th May and the second at Neemach on the 3rd June. News of the arrival of the Mewar troops at Dungla scared away the besiegers and the former were able to rescue the Neemach refugees without any fighting and escort them safely to Udaipur where the Maharana took care to lodge them at a safe place, Jagmandir water palace in the Pichhola lake. Two English fugitives from Neemach were sheltered and protected at another village of Kesunda by the Patels and other villagemen.

The Mewar troops, after the pursuit of Neemach rebels upto Chitor, were led to Neemach and stationed there for its safety. They were used by the British Officers to capture Nimbahera and meet the attack on Neemach by the Mandaore rebels in the months of September and October. The Maharana extended his assistance with men and money, when the rebels headed by Rao Saheb and Tantia Tope entered Mewar in June 1858. The chief of Kotharia, Rawat Jodh Singh sided with them by providing them supplies before the battle of the 13th August, which was fought near his village. He also gave shelter to anti British elements like Rao Saheb Khushal Singh of Auwa and others. The Chief of Salumbar Rawat Kesari Singh and chiefs of Bhindar and Amet and some other jagirs also assisted the rebels. At Amet some English advance guards were shut up in the fort. The Anti British rebellion eventually failed. The Maharana naturally received, like other brethren of his tribe, appreciations from the British Government for his support to the British cause.

Beginning of a new epoch

The Anti British struggle of 1857 marks a link between two epochs. The struggle had two fold significance. It was the last effort by the old ruling classes of the country to dislodge the British power from India. It was at the same time first anti British national resistance on the part of the Indian masses. The close of unsuccessful rebellion of 1857 was followed by an epoch of renascence and resurgence in India. A new element, the masses, now began to appear on the Indian political scene. This epoch making event led the British rulers to have rethinking about their entire policies in India. The first outcome of this rethinking was the transfer of power in India from the Company to the British Crown, in 1858. This was followed by the changes in the British policies resulting in a new alignment of political forces in the country. The policy of "expanding absorption" gave place to the perpetuation of the territorial possessions of the Native Rulers. Emergence of new national forces

confiscation of their villages or dismissal from the State service. A council of Regency was appointed by the British Government to govern the State during the Prince's minority. The Council included five prominent chieftains of the State and was headed by the Political Agent, Major Taylor. Three executive officers were also nominated to the Council. A teacher was appointed for the education of the young Prince. In 1862 the first government dispensary was opened in Udaipur followed by opening of a school Shambhu Ratna Pathshala in 1863.

Some differences arose between the chieftains and the Political Agent. Charges of misuse of power by the chieftains and counter charges of interference and domination by the Political Agent were made resulting into a deadlock. The British Government was interested in utilising the minority of the Prince to effect some administrative reforms in the State suiting to the needs of the Empire. But the same was powerfully opposed by the major section of the nobility which was apprehensive of and suspicious about the implications of the new measures on their hereditary status and privileges. Severe punishments inflicted on the nobles and others responsible for various statements by the Political Agent were greatly resented. Thakur of Badanor and Mehta Ajit Singh, a State official, were charged with committing of heinous crimes on the subjects and were punished. Some attendants and relations of the young Prince were expelled from the Capital on charges of trying to spoil him, and the young prince himself was chided for having company of bad characters. The Prime Minister of the State was dismissed. All these measures were resented by various sections of the people as gross interference by the British Government in the affairs of the State.

Political Agent's Government

The British Government took stern measures to subdue the opposition. The Government of Regency Council was dismissed and the entire control of the Mewar Government was taken over by Lieut. Col. Eden, the Political Agent of the British Government in August, 1863 under the proclamation issued by the latter. This highhanded action of direct interference followed by various measures leading to the introduction of modern institutions in the State such as creation of various departments, establishment of courts of justice headed by non Mewari officials, abolition of the lease system of collecting revenues and efforts for re settlement of the revenue and abolition of the system of 'An' (act of imposing oath in the name of the Maharana by individuals) produced a great resentment and stir in the State leading to a general strike at Udaipur on the 30th March 1864 participated by the State officials, nobles, traders and other

confiscation of their villages or dismissal from the State service A council of Regency was appointed by the British Government to govern the State during the Prince's minority The Council included five prominent chieftains of the State and was headed by the Political Agent, Major Taylor Three executive officers were also nominated to the Council. A teacher was appointed for the education of the young Prince In 1862 the first government dispensary was opened in Udaipur followed by opening of a school 'Shambhu Ratna Pathshala' in 1863

Some differences arose between the chieftains and the Political Agent Charges of misuse of power by the chieftains and counter charges of interference and domination by the Political Agent were made resulting into a deadlock The British Government was interested in utilising the minority of the Prince to effect some administrative reforms in the State suiting to the needs of the Empire but the same was powerfully opposed by the major section of the nobility which was apprehensive of and suspicious about the implications of the new measures on their hereditary status and privileges Severe punishments inflicted on the nobles and others responsible for various sub events by the Political Agent were greatly resented Thakur of Badanor and Mehta Ajit Singh a State official were charged with committing of barbarous crimes on the subjects and were punished Some attendants and relations of the young Prince were expelled from the Capital on charges of trying to spoil him, and the young prince himself was chided for having company of bad characters The Prime Minister of the State was dismissed All these measures were resented by various sections of the people as gross interference by the British Government in the affairs of the State

Political Agent's Government

The British Government took stern measures to subdue the opposition The Government of Regency Council was dismissed and the entire control of the Mewar Government was taken over by Lieut Col Eden the Political Agent of the British Government in August 1863 under the proclamation issued by the latter This highhanded action of direct interference followed by various measures leading to the introduction of modern institutions in the State such as creation of various departments establishment of courts of justice headed by non Mewari officials abolition of the lease system of collecting revenues and efforts for re settlement of the revenue and abolition of the system of 'An (act of imposing oath in the name of the Maharana by individuals) produced a great resentment and stir in the State leading to a general strike at Udaipur on the 30th March 1864 participated by the State officials nobles traders and other

classes. A big procession led by the 'Nagar Seth' Champalal marched to the Residency and submitted a memorandum of demands opposing all changes and reforms. The agitation continued for a week and then calmed down. The event led the British Government to review the actions of its Agent. He was directed "not to attempt too much and associate the young Prince with all that he does". The acceptance of the proposal of the British Government to extend B. B. C. I. railway line through the territory of Mewar on the conditions laid down by it, also caused great dissatisfaction. The project was, however, not taken up immediately.

Shambhu Singh's investiture and administrative changes

The investiture of Maharana Shambhu Singh with full powers to govern the State on the 26th November, 1865 was marked by further measures of reforms. The opposition by a section of the nobles and their clamour for the removal of the British Agency form Mewar had no effect. The 'Mahakma Khas' (Executive-Council) was created in 1869. A Code of Law (1870) prepared on the basis of the Codes of British India and Hindu Law as well as the local customs, was promulgated in order to systematise the work of civil and criminal courts and define their jurisdiction properly. In 1871-72 efforts were made to settle the land-revenue in the State on a uniform basis but they failed owing to opposition of the villagers. The Khalsa land (Crown lands) of Mewar was divided into seven divisions, which were placed under the charge of Hakims or police magistrates. In 1865 another school for girls was opened in the City. In 1873-74 two more schools were started at Bhilwara and Chitor. Construction of roads connecting chief towns of the State was undertaken. The police and military were reorganised on modern lines The revenues of the State rose to Rs. 26,51,382 per annum.

The Maharana was induced to take punitive measures to suppress the sati and witch-hunting cases in the State. An Extradition Treaty was concluded in 1869 between Mewar and the *British Government* providing for the tracing of ofenders inside the Mewar State and their trial.

In the year 1870, Maharana was induced to attend a viceregal durbar at Ajmer held by Lord Mayo, the Governor General on the 22nd October, despite his plea that such a practice would damage his traditional status and prestige and would be contrary to the Treaty terms. In 1871 Maharana Shambhu Singh was honoured by the British Government in appreciation of his loyalty by conferring on him the title of the Grand Commander of the Star of India (G. C. S. I.).

His objection that as the Maharana had been traditionally honoured as Hindua Suraj (Sun of Hindus) it would be derogatory to accept the title of Star, was overruled

Minority of Sajjan Singh

Maharana Shambhu Singh died at the age of 27 without leaving a natural heir. His unrestrained life and indulgence in wantonness had ruined his health. In the ensuing succession dispute the British Agent took an active part in favour of the minor Sajjan Singh "considering the advantages of the minority for the British Government." Sajjan Singh was eventually installed on the 8th October 1874 overruling the claims of Sohan Singh a major. The latter's subsequent defiance was suppressed by using force against him. Lieut Col. Wright, the Political Agent averted a crisis of situation on the death of the late ruler by taking precautionary measures in time and threatening the abetters with punishment. A Council of Regency presided over by the Political Agent Col Herbert and consisting of four chieftains and two officials was appointed by the British Government to govern the State until the Maharana came of age. Experience of the preceding reign in this connection was taken in view and care was taken to appoint loyal persons to the Council. The young prince was always associated with its decisions and the Political Agent as the president of the Council acted with greater firmness. The members of the Council however, took little interest in its functioning and the Political Agent complained of having become himself the Durbar or the ruling authority in practice. The British Government temporarily appointed Jani Bihar lal Vakil of Bharatpur State at Abu as the teacher of the young Prince.

The young Maharana was induced to go to Bombay in November 1875 in spite of his objections to participate as a ruling chief in the reception being accorded to the Prince of Wales, Edward Albert who was paying a royal visit to India. There in the matter of precedence (the Udaipur ruler regarded himself as the highest among all the Indian Rulers in status) young Sajjan Singh "got into a great scrape for refusing to walk after the Gaekwar of Baroda". In April 1876 the Political Agent undertook a military campaign against the Gosain (priest) of the Nathdwara temple who had been resorting to defiance of the Mewar authorities for some time and against whose despotic and unjust actions, complaints from the subjects and pilgrims were pouring in. The priest was consequently deposed and his minor son was installed under certain restrictions.

Sajjan Singh invested with restrictions.

Sajjan Singh was invested with ruling powers on the 30th October, 1876. Prior to the investiture the Political Agent considered it necessary to expel Maharaj Sakat Singh of Bagore, th Maharana's uncle from Udaipur and threaten some of the Prince's advisors with the same punishment as they were found "having pernicious influence on the Prince". Full control of the government was not given to Sajjan Singh, however. He was told to qualify himself for it by proper discharge of his duties for some time under the guidance of the Political Agent. This resriction on his ruling powers was removed in 1884 just six months before his death. The Maharana of Udaipur with usual reluctance and protestations for his dignity attended the Delhi Durbar of the Ist January 1877 accompanied by his prominent chieftains and officials. Sajjan Singh's personal salute was raised from 19 to 21 guns. Rao Bakhta Singh of Bedla was honoured with the title of 'Rao Bahadur' while State officials, Mehta Pannalal and Kothari Chhaganlal received the title of 'Rai'.

Measures of reform

In 1877 Sajjan Singh inaugurated new measures of reform in the administration of the State under the close guidance of the Political Agent, Leut Col. Impey A privy council 'Ijlas Khas' wes constituted having fourteen chieftains and State officials as its honorary members to counsel the ruler in fulfilment of his duties Sajjan Singh's active interest in the improvement of the work of the government soon received appreciation of the British Government. In 1880 the 'Ijlas Khas' was replaced by 'Mahadraj Sabha'. On 20th August, 1880 the Maharana declared the enactment of Kwaid Intizam Mulk Mewar No. 1, 1880" (Rules for the administration of Mewar State No 1, 1880) and their promulgation. New rules provided for division of the administrative work in two Councils under the Durbar, viz, the Mahadraj Sabha and the Mahakma Khas, the former was to deal with the work of judicial branches, as Sadar Fauzdari, Sadar Diwani and District Courts etc. This Council was subdivided into two branches viz. Ijlas Khas (Special Council) and Ijlas Mamuli (Ordinary Council.) The Mahakma Khas dealt with the work of executive branches of the administration as revenue foreign affairs, police, military P W D, etc.

The conservative opinion and the suspicious atmosphere with regard to the attempted innovations, which dominated the public life, once again, burst into open resistance in February. 1878, when a strike took place in the city under the leadership of seth Champalal. The trading classes opposed new changes like opening of a kine-house in the city, framing rules for construction

of the buildings, and intervention of the Durbar in the management of Rikhabdeo Temple etc. The agitation had little mass support this time and collapsed

Census was attempted in Mewar in 1880 for the first time. This work created an atmosphere of apprehension and suspicion among the backward masses of Mewar, particularly in the Bhil tribes. The services of Mr W H Smith, a first grade Settlement Officer were acquired by the Maharana who toured the country during 1878-79 and submitted his report regarding revenue settlement in Mewar. A Wingate of Bombay Civil Services replaced him in 1879 and started settlement operations. Cultivators having apprehensions about the implications of these operations arrived at Udaipur in July 1880 in a big number incited by a few traders to represent their opposition to the Maharana. Their demands were rejected and the operations continued and were completed by 1884. An interesting thing regarding Wingate's service conditions under the Mewar Government was that his services were to be supervised by the Agent to the Governor General in Rajputana and not by the Mewar Durbar. The P W D Department was reorganised and placed under the charge of Williams an English man whose services were also obtained through the British Government. A good number of buildings were constructed. Construction work of several more roads was undertaken connecting Nimbahera, Kherwara, Nathdwara and other places with Udaipur. The Irrigation Department was seperated and placed under the charge of an Engineer. An English Engineer, Thompson was appointed to prepare a plan for a railway line between Udaipur and Chitor. An Education Committee was appointed under the presidentship of the Political Agent in order to improve and expand education in the State. The Udaipur school for males was raised to High School and Hindi Schools were opened at a few more places in Mewar. A special school was started for the sons of the nobles at Udaipur. The dispensary at Udaipur was raised to a bigger Sajjan Hospital and a separate ladies' hospital was also opened. Several dispensaries were opened gradually in the districts the number of which rose to 18 by 1891

Several other measures of social and cultural reforms were undertaken by the young Maharana. A Department of History and Sajjan Vilas Library were established. A sum of one lakh was sanctioned to prepare a comprehensive history of Mewar, which was subsebuently prepared by the learned poet Kaviraja Shyamaldas under the title of 'Vir Vinod'. An official weekly newspaper Sajjan Kirti Sudhakar was also launched. He appointed several committees to look after the general welfare of the people as Desh Hitkarini Sabha (National Welfare Council), Shri [illegible] Sabha (Court of Wards) and 'Shail Kantar Sambandhini Sabha' (Council for hilly areas). A lunatic assylum and an orphanage were opened

During 1861-84 the relations between the ruler and his chieftains took a turn for better, though the feuds between the rival groups of nobles and also between the ruler and the nobles continued in matters of adoption and succession, border disputes and rights and privileges of the nobles. These feuds sometimes took a violent turn resulting into bloodshed. The British Government intervened on and off in such cases. It however, followed generally the policy of not lowering the position of the Maharana vis a vis the nobles. In 1878 the active assistance of the Political Agent caused a Kalambandi (agreement) signed between the Maharana and 14 of his nobles which specified civil and criminal powers of the Ruler and the nobles. The powers of the Maharana as an appellate authority for the jagir area was admitted.

Bhil disturbances

The reign of Maharana Sajjan Singh was also marked by widespread Bhil disturbances in the hilly area of Mewar. Several factors as levying of Barar tax in the villages, oppression of the Bhils by the State officials, money-lenders and traders, price-rice of essential articles of daily use as salt, Census and Revenue Settlement operations causing distrust and fear, and repressive measures adopted to prohibit Sati etc. contributed to the trouble. Bhils resorted to arson, loot and killing at various places in March 1881. A number of Mewar troops were despatched to crush the insurgents. The British Government took more than necessary interest in the affair causing uneasiness for the Durbar. The A. G. G arrived at Udaipur to watch the developments. The Assistant Political Agent, Blair entered into direct negotiations with the Bhil leaders threatening them with the calling British troops if they did not relent. Consequently the Bhils were pacified getting many of their grievances redressed.

Salt and Railway Agreements

A Salt Agreement was signed between the British Government and Mewar Government on the 12th February, 1879 providing for closing of all salt works in Mewar and import of salt from the British territory. The British Government agreed to compensate in cash the revenues of the Mewar Government and the losses of the manufacturers. This action, however, led to the unemployment of the labour and the 'Banjaras', the roving distributors of salt, lost means of subsistance, distribution of the salt fell into disorder and prices rose high. This all resulted into great distress and dissatisfaction in Mewar [illegible]1 a Railway Line, an extension of B. B. C I R., was opened crossing [illegible] life, or [illegible] ustern half of Mewar passing through Chitor In July 1865 during the Government of the Political Agent, the Durbar had agreed to cede land and accept other conditions pertaining the opening of this railway project. Sajjan Singh tried to raise objections to

reintroduction of British jurisdiction inside the State but in vain. Maharana Sajjan Singh was honoured with the title of G. C. S. I. in a durbar at Chitor on the 23rd November 1881 where the Governor General Lord Ripon invested him with the insignia in appreciation of his loyalty and policies of reform.

Sajjan Singh's irregular and wanton habits cut his life short and he died at the age of 26. His keen and enlightened interest in progress and reforms was the result of his association with intellectuals at his court and outside. He was to a great extent influenced by reformist ideas of Dayanand Saraswati, Babu Harish Chandra and others. He had himself come to develop as a poet, literary critic and had gained sufficient knowledge of literature, philosophy and polity.

Restrictions on Maharana Fateh Singh's powers

Sajjan Singh died issueless. He was succeeded by Fateh Singh who was adopted from the Shivrati family after his demise. **He was 35 when he was installed. At the installation durbar,** He was advised by the A. G. G. Col. Bradford to be careful in the selection of his counsellers and continue to carry forward the work of reforms under the guidance of the Resident. Despite Fateh Singh's maturity, British Government placed temporary restrictions on his ruling power for some time until he gained sufficient acquaintance with the affairs of the State under the supervision of the Resident. These restrictions were removed in August 1885, yet they seem to have left a bad taste for the grown up and proud ruler. In 1887 during the fifty year jubilee celebrations of Queen Victoria's reign, the Maharana laid the foundation stone of a museum in the name of the Queen in the Sajjan Niwas Gardens. A marble statue of Victoria was placed in front of the building.

Fateh Sing's efforths for internal autonomy

Soon after the assumption of the office by Maharana Fateh Singh, he began asserting his authority as the ruler of the State. Preceding two reigns had witnessed unrestricted sway of the Political Agents in the internal affairs of the State. A large section of the chieftains and officials worked according to the directions of the British Agents in utter disregard of the Maharana's authority and dignity. A pro British party had gradually grown up in the State consisting of English officers, non Mewari officials and a few Mewar chieftains and officials led by the Pradhan (Prime Minister) who worked in close confidence of the Resident. This coterie had grown too powerful and wielded great influence over the ruler in his decisions and actions. Fateh Singh believed in absolute power of the ruler and desired to have unrestricted sovereignty in the Government of the entire State. His medieval beliefs and

Conception apart, the Maharana was being influenced by the reformist and revivalist ideas of the period. His conception of revivalism suffered from conservatism, yet the memory of glorious traditions of his ancestors urged him for restoration of the authority and dignity of his office. In order to attain his object the Maharana decided to arrest the interference of the British Agent and remove the pro-British elements from the offices they were occupying in the government. His object was not easily attained. As Fateh Singh started acting independently paying no heed to the advices of the Resident, Pradhan and others and began concentrating the entire administrative work in his own hands, a confrontation arose between the Ruler and the Political Agent

Confrontation between the Maharana and the pro-British party

Maharana Fateh Singh, in order to assert his independence of decision, shelved the project of opening a railway line between Udaipur and Chitor on the pretext of the shortage of funds. His predecessor, Sajjan Singh had already employed an english engineer, Thompson, subsequently one of the active intriguers of the British party in Udaipur, to start the work of the railway line. Much pressure was brought to bear on him by the British Government but in vain. With regard to the proposal of raising a detachment of Imperial Defence Corps in Mewar, apart from the Mewar troops, on the expenditure of the Mewar Government the Maharana resorted to evasive tactics and got the proposal dropped to the great displeasure of the British Government. In 1892 Fateh Singh issued orders for the attachment of the villages of Parsoli and the shops at Udaipur belonging to Seth Jawaharmal chhogan on the charge of the misappropriation of State money. The Seths owned a trading cum banking firm at Udaipur having its branc-hes at various places in Mewar and Central India. They acted as treasurer of the British Residency and revenue collections from the districts of Mewar were transmitted through their agencies. They were also running a mail cart between Udarpur and Chitor for the Mewar Government and the Durbar had advanced about half a lakh to manage it. The Resident, Col. Miles resented the orders and strongly presssd the Maharana to withdraw them. The Maharana did not relent and an atmosphere of bitterness and confusion prevailed.

The harsh attitude adopted by the Resident Col. Miles in the affair was disliked by the A.G.G., Col. Trevor. The latter, however, asked the Maharana to revoke his orders against the Seth and also to dissociate himself from some of his 'evil advisors', one of whom Gaj Singh was subsequently got exiled from Udaipur by Col. Miles. Fateh Singh continued to assert his

[illegible]ence in the internal affairs of the State in May, 1883 consequently a [illegible]ment was brought about to the satisfaction of the Maharana by Col. Trevor the Resident. Col. Miles was so much exasperated at the Maharana's success [illegible] that he gave vent to his feelings of bitterness and frustration in his letter to the Government [illegible] a complaint against Col. Trevor's transactions. Col. Miles added that Fateh Singh's actions were an indication of the dislo[yalty] and anti-English feeling [illegible] at Udaipur which might develop into [illegible] in the future. [illegible] would be found [illegible] the Maharana [illegible] the enemy, and that the rallying [illegible] be [illegible] Udaipur.

Restoration of internal autonomy

[illegible] Fateh Singh [illegible] success [illegible] in the [illegible] like Wingate and Thompson were relieved of their duties. Col. Miles, the Resident, was replaced and Mehta Pannalal, the [Pradh]an was dismissed. Col. Trevor [illegible] agreeing to all these changes made [illegible] with the Maharana by persuading him to agree to the proposal of the British Government to construct a railway line connecting Chittor and Udaipur. Trevor in his interesting report to the Government of India stated, "He has consented to construct the proposed railway to please me [illegible]. Experience has shown that he [illegible] and is one of those whom it is easier to lead [illegible]. I already find him extremely pleasant but he is narrow-minded, very [illegible] and sensitive as regards his dignity and has seen nothing of the [world]." The construction of the line was subsequently undertaken by the Maharana and completed in 1899.

Once Fateh Singh [illegible] the interference of the British Resident in the affairs of State, he took over the reins of the entire administrations [illegible] in hands. He refused to reappoint a Dewan (Prime Minister) for the State despite constant pressure for it by the British Government. Experience had shown that a Dewan holding powers of government fell easy prey to the machinations of the British Agents and became instrument of their interference. [illegible] he appointed two secretaries to Mahakma Khas to carry out his decisions and orders themselves having no powers. The status and dignity of the [posi]tion of the ruler was restored to a great extent but this change had its own implications. As the Maharana was uneducated, had little training and experience of administration and was averse to reforms and innovations considering them as the dissemination of the Western civilisation inside Mewar, he neither showed interest in the successful functioning of the institutions

established during his predecessors' reign nor displayed any enthusiasm to undertake further projects of reforms suggested by the British Government. He was allergic to the British suggestions and proposals, though he had his own ideas about the progress of the State. In 1895 the Maharana employed Shyamji Krishna Verma a clandestine revolutionary in State service His appointment was resented by the British Government and he was compelled to leave. In 1898 the British Government lent services of Harbhamji, the prince of Morvi State for the Mewar Government, but he soon returned as he was not entrusted with any major responsibility in the government.

Fateh Singh's resistance to the British pressure

During the famine of 1899-1900 and the ensuing outbreak of the epidemic hundreds of people in Mewar died of starvation and diseases. Want of sufficient roads, inefficiency, callousness and corruption of the administrative machinary and indifference of the Mewar Government and the chieftains were responsible for the tragic state of affairs Harrowing reports about the mortality in Mewar during 1899-1900 caused the British Government to inervene in the affairs of the State The Resident, Major Pinhey reported in March, 1901 that the administration in the State had greatly deteriorated, all the previous reforms have fallen into abeyance and people were not getting justice in time. The Maharana would never agree to appoint a competent Dewan, he added In 1905 the A G.G. himself, paid a visit to the Maharana at his Jaisamand Camp and persuaded him to agree to carry out the reforms proposed by him which included the appointment of new ministers holding some powers, appointment of a competent official as the head of the Irrigation Department, inuguration of irrigation projects, effective functioning of Mahadraj Sabha, arrangements for the education of his son, Bhupal Singh etc The A G G returned satisfied carrying Maharana's promises He, however, subsequently found that no substential measures were taken by the Maharana in compliance of his promises He replaced previous ministers Kothari Balwant Singh and Sahiwala Arjun Singh by Mehta Bhupal Singh and Mahasani Hiralal but without any powers. An Englishman Wakefield was appointed to head the Irrigation Department but with no major projects to work Persuasion and pressure on him brought no satisfactory results for the Brirish Government and he came to be regarded as an "incorrigible man" and "past master in evasion and procrastination".

Similarly the British Government found it difficult to persuade him to do as desired by it with regard to the matters concerning the interests of the British Government. Maharana Fateh Singh continued to evade the question

disbanding Imperial Service Troops for about twenty years on one pretext or other. However, the Governor General Lord Minto, during his visit to Udaipur in 1909 took personal promise from the Maharana in that connection. Consequently a squadron of Siladar Cavalry was raised at Udaipur in 1911 for that purpose. In 1913 Maharana was asked to restrict the cultivation of the poppy considerably but the British Government complained that its orders were not carried out satisfactorily. During First World War, the British Government was in great need of mica for war purposes. In 1917 prospecting operations were conducted in some areas of Mewar where mica deposits were found. When negotiations regarding working of mines started, the Maharana procrastinated them to great resentment of the British Government in order to press his own conditions. It took about a year to bring over the Maharana to come to a settlement. In the year 1918 the local currency appreciated in value in Mewar in comparison to the British Currency. The British Government asked the Durbar to restore the previous position of the exchange of coins. The Maharana did nothing for about two years. At last in 1920 strong pressure was brought to bear on the Maharana to change the exchange rate of the coins by administrative orders. Similarly the proposals of the British Government to effect substantial reform in the Police Department of the State was not carried out to its satisfaction.

Maharana abstains from attending the Delhi Durbars

The attitude taken by Maharana Fateh Singh on the occasion of the Imperial Durbars at Delhi in 1903 and 1911 is symbolic of his strong adherence to the conception of his position as an independent ally of the British Government and his holding the highest position among all the Indian Rulers. When Maharana Fateh Singh received intimation to attend the Delhi Durbar of the 1st January 1903 being held to celebrate the occasion of the British Emperor Edward VII's accession he expressed his reluctance to attend it as it would be derogatory for his prestige and contrary to the terms of the Treaty of 1818. The Governor General Lord Curzon during his visit to Udaipur in 1902 was able to persuade him. He however got the assurance that he would be given first position among all the rulers of India. On arriving at Delhi station he came to know that in both the assemblage and the procession he had been assigned a place below the Rulers of Hyderabad, Baroda, Mysore etc. he made it known that he had fallen ill and did not attend any programme. Similarly on the occasion of the Imperial Durbar of the 12th December, 1911 he again demanded assurance that he would be given principal place among all the Rulers or be excused from the attendance. The Maharana even threatened to commit suicide rather than allow the dignity of his house get impaired. This attitude greatly exasperated the

British officials but found themselves unable to do anything against him. Consequently Maharana Fateh Singh was given "an unusual honour" by being appointed as the "Ruling Chief in waiting" He was the first Indian Ruler to be presented and introduced to the King and the Queen at the reception. The Maharana, however, again abstained from joining the procession and attending the Durbar finding his place lower than some other Rulers, making it known that he had suddenly fallen ill, though at Delhi he paid courtsey visit to the Emperor which was returned by the Governor General. He was awarded the title of G C.I.E.

Dispute over Shahpura Ruler's obligations

Disputes between the Maharana and his chieftains concerning traditional privileges and rights of the nobles and the authority of the ruler continued unresolved despite the Kalambandi of 1878. Fateh Singh's belief in his absolute powers in the State and his policy of increasing Khalsa lands at the expense of the lands of the jagirdars increased tension between them. Complaints were made to the British Gavernment by the chieftains. The Maharana himself visited Simla to explain his position to the Governor General. In 1914 the Governor General Lord Hardinge appointed a committee with the Maharaja of Indore, the Maharao of Kota and a British Officer Lieut. Col. Showers as its members to settle the dispute. The sudden demise of Mr. Showers caused suspension of the proceedings of the enquiry, Thereafter things remained as they were, as the committee was not revived. In a dispute between the Maharana and the Rajadhiraj of Shahpura, the British Government also got involved, as the Rajadhiraj was on the one hand a feudatory of the British Government and a jagirdar of the Mewar Durbar on the other hand. According to the traditional usage the Maharana had the right to get tribute as well as personal service of the Rejadhiraj in lieu of his holding a jagir from the Mewar State. As the Rajadhiraj did not serve the Maharana personally, the latter in 1895 attached the village of Phulia of the Shahpura State. Such an action by the Maharana against a feudatory of the British Government incensed the latter. The aharana, however, asserted his claims and justified his action on the basis the age-old custom. In fact a constitutional tangle had arisen. The British vernment asked the Maharana to release the village first before negotiations were started for settlement of the dispute The Maharana did not comply with the demand on the plea that it would create a bad precedent. The A.G,G. tried to persuade him in view of the prestige of the Supreme Government involved in the case but found him "obstinate". The Resident observed that "the Maharana required to be 'pulled with a round turn". The warning of the British Government, however, worked and the village was restored. The negotiations

continued and at last a settlement was arrived at in 1904 accepting the right of the Maharana to receive Rajadhiraj's services at his court

Administrative Progress

Though Maharana Fateh Singh had assumed direct control of the Government dissolving the post of Pradhan and had terminated the functioning of the Council of the Mahadraj Sabha practically, nominal the progress of reforms continued more or less upto 1901. The revenue settlement operations having been started during his predecessor's reign were continued in 1893 in the entire khalsa area except the hilly tract where the opposition of the Bhil tribes had to be attended. The jagir areas had also been left out owing to the opposition of the chieftains. The revenue settlement was enforced for twenty years. A cess of one anna per rupee of the land revenue was levied on the cultivators towards the expenditure on schools and dispensaries. The number of schools increased to 42 by 1901 which included a High School at Udaipur, a Middle School at Bhilwara and 10 Upper and [illegible] Lower Middle Schools at different places in the State. Besides these there were 10 Christian Missionary Schools and 2 Regimental Schools of Mewar Bhil Corps. A Normal School opened for the training of the teachers in 1885 was closed in 1891. New buildings were raised for both male and female hospitals at Udaipur and were named Lansdowne Male Hospital and Walter Female Hospital. Total number of hospitals and dispensaries in the State rose to 20 by 1901, which included three hospitals run by the British Government in the Bhil areas. In 1887 a Central Jail was opened and was placed under the superintendence of the Residency Surgeon. The number of Imperial Post Offices rose to 36 by 1908 in addition to 40 Local Post Offices called Brahmani Dakkhana run by the State. There were about 20 Telegraph Offices. The Maharana spent 5 lakhs on the construction of 'Connaught Bandh' on the Fateh Sagar Lake at Udaipur. He also constructed a few small lakes at various places in the State. Though no new major roads were constructed during his reign, several of them were got metalled.

The terms of the Treaty of alliance of 1818 required the Maharana, as was the case with all other Indian Rulers, to supply State troops to the British Government whenever requisitioned by the latter for imperial defence. During the Great War of 1914-1918 the detachment of the Udaipur Imperial Service Lancers was employed on remount duties at various places. The Maharana undertook to exchange trained horses of the State for the untrained ones. He contributed Rs 100000/- to the Rajputana Aircraft and Machine Guns Fund and Rs 200000/- to the Indian Relief Fund. About 8 lakhs were given on loan, the interest whereof was to be used for war purposes. He however did not

agree in 1918 to a proposal to raise a battalion of troops for the British Government the depot of which was to be stationed in the territory of the State. In appreciation of his services and co-operation during War, the Maharana was awarded the title of G.C.V.O., the Maharaj Kumar Bhupal Singh was honoured with the title of K.C.I.E., the insignia of which was invested by the Governor General himself having a private interview with him.

Fateh Singh's abdication of ruling powers

The cold war between the Maharana and the British Government reached its climax in 1921. The latter had been indignant and annoyed at Fateh Singh's concentration of powers in his own hands in total disregard of the British Government's wishes and his refusal to appoint a competent Dewan with ample powers. This attitude brought a change in the relationship of the Residents and the Maharana and the latter lost all that power and influence in the State which their predecessors enjoyed in the foregoing reigns. Their suggestions were taken as dictates and they were often refused interviews. Fateh Singh had however amicable relations with some of the Residents who paid due regard to his dignity as we find Resident Claude Hill's description in his book 'India :Step-Mother' The most exasperating factor for the British Government was Fateh Singh's shrewd tactics of evading and procrastinating the actions desired by the British Government. His absence at both the durbars of 1903 and 1911 was greatly resented and the Poitical Department of the British Government even thought of "giving him a proper chastisement and punishment" which they couldn't do on account of their fear of "aienating the Rajputs and Hindus, who regarded him in the highest esteem". The British Officers were convinced that things in Mewar would not change till he was alive. Finding themselves helpless to do anything they resorted to mischief by playing intrigue in the Maharana's Household. They were able to win over the Crown Prince Bhupal Singh for their stratagem and eventually brought about Maharana Fateh Singh's self abdication of his ruling powers in 1921.

Certain factors hastened the British Government to take action against Fateh Singh. He was suspected of espousing clandestinely the cause of the anti-British elements linked with terrorist group of Rasbehari Bose and others. The Bhil movement led by Motilal Tejawat and the Bijollia cultivator's movement led by Vijay Singh Pathik during 1919-1921, both having their origin in Mewar, were stirring anti-feudal and anti-British sentiments of the people not only in Mewar but in all the adjoining parts of Rajasthan, Gujarat and Madhya Pradesh. The Maharana evaded British pressure for taking strong measures against the insurgents and the movement got broader and stronger.

The British Government got greatly disturbed and apprehensive at these developments. The British Government let the Maharana know finally that it could no longer tolerate him and told him that either he should resign his ruling powers in his son's favour on the pretext that he has grown too old to rule, the British Government would depose him on account of his misrule. The die was cast. Having grown too old, his own son alienated, his chiefs aggrieved with him and the populace stirred in ferment, Maharana Fateh Singh found no other way than bestow his ruling powers on his son so as to retain his dignity apparently. This was done on 21st July 1921 leading to restoration of the British hegemony inside Mewar once again.

D. L. PALIWAL

struggle for democratic government in mewar

One of the remarkable characteristics of the history of Mewar has been its love for liberty. Even in the heyday of the British-rule, the tradition did not die completely in Mewar. The people of Mewar were conscious of their rights and had the will and determination to oppose the tyranny of the foreign masters. But they had implicit faith in and loyalty to their ruler whom they considered as the God-incarnate. Under such circumstances any idea to oppose the tyranny of the prince and his feudal order was foreign to them.

This state of affairs did not, however, persist for long and with the advent of the 20th century, there came a change in the attitude of the people towards their ruler and the aristocratic class. The activities of Shri Vijaya Singh Pathic and his co-workers in the villages of Mewar and of Motilal Tejawat in the hilly part of the state helped raise discontentment and unrest among the villagers against the oppressive State authorities and the feudal elements. The Kisan movement was launched at Bijollian, Begun, Parsoli and other parts of Mewar to oppose the tyranny of the feudal lords. The Kisan movement, the trial of Shri Vijaya Singh Pathic, improved means of transport and communication, the infiltration of political ideas from the British India in the State and spread of educational and social reform activities under the influence of Gandhian ideology etc., helped develop political consciousness in the State.

In the wake of growing political consciousness there came into being the Mewar Praja Mandal in April, 1938. The object of the

Mandal was, to obtain responsible government under the aegis of the Maharana of Mewar'. The Government of Udaipur State tried to strangle the Mandal into cradle and declared it illegal. The leaders of the Pra a Mandal made peaceful efforts to persuade the State authorities to withdraw the order but the Government refused to hear. Left with no alternative the Mnadal launched civil disobedience movement on October 4 1938. The movement spread all over Mewar and was suspended on the 3rd of March 1939, at the suggestion of Mahatma Gandhi. The movement helped in rousing the political consciousness in the people of the State In June 1939, Sir T Vijaya Raghavacharya was appointed as the Dewan of the State He was an enlightened and liberal minded person and had a great deal of administrative experience He took several steps to modernize the administration In November 1939 provision was made for the establishment of Central and District Advisory Boards in Mewar The constitution of the Boards was, however, undemocratic conferring them very limited powers. Boards were not given any powers in the field of finance and legislation Resolutions of the Boards were deemed as recommendations and the Government was not bound to honour them. A careful study of the official records of the Central and District Advisory Boards reveals that the sessions of the Advisory Boards were mostly dull and could hardly arouse the enthusiasm and interest of the members.

The peacemeal reforms of 1939 could hardly attract the attention of the people This led Maharana Bhupal Singh to announce in February, 1940, his intention to institute a Legislative Assembly in the State He appointed a committee to prepare a scheme of reforms. The committee submitted its report on July 15, 1941. A Draft Mewar Legislative Act, 1941 was framed and published on 29 9 1941 to sound the public opinion The draft Act provided for a Legislative Assembly consisting of a President and 65 members 39 elected and 26 nominated The election was to be held on the basis of joint franchise The President of the Assembly was to be appointed by the Maharana The Deputy President was to be elected by the members from amongst themselves The Legislative Assembly was to have limited powers to make laws for the whole of Mewar. It was also to have powers to discuss the budget and make suggestions to the Government The Mewar Praja Mandal, from which the ban had been lifted in April 1941, did not welcome the reforms as they did not meet its known objectives of the establishment of a res[illegible] government in the State The working committee of the Praja Ma[illegible] sidered the draft scheme and submitted a memorandum to the Gov[illegible] Mewar demanding changes in the draft In November, 1948, annual conference Praja Mandal adopted a resolution urging

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to establish an elected Legislative Assembly. While the Government o Mewar was considering the draft constitution in the light of the public criticism and suggestions made thereon, the 'Quit India-Movement' broke out i 1942. The Mewar Praja Mandal joined the Quit India Movement'. In th public meeting held on August 21, 1942 in Udaipur the leaders of Praj Mandal urged the ruler to severe his relations with the British Government The Praja Mandal was declared an unlawful association and its prominen leaders were arrested The citizens and students protested against this repre sive act of the Government. Gradually the movement spread to all parts o he State. The movement had two-fold results. Firstly, the Governmen helved the Draft Legislative Assembly Act of 1941. Secondly, the movemen reated a great deal of political agitation in the people of the State and conequently the demand for constitutional reforms in the State gained greate nomentum. However, the Government remained averse to the public demanc and did nothing towards the constitutional reforms in the three years that ollowed. In 1945, the ban from Praja Mandal was again lifted. Same year he Ninth Session of the All India States Peoples Conference was held at Udaipur under the auspices of the Mewar Praja Mandal and was presided over by Shri Jawaharlal Nehru. The session produced great confidence and enthusiasm in the people for political reforms and helped flare up political stir and agitation in several parts of the State. The State authorities were wide awake to the repurcussions of all these political activities A Reforms Committee under the Chairmanship of Shri Gopal Singh was appointed in May, 1946. The Committee consisted of eleven official and non-official members, including ive representatives of the Mewar Praja Mandal. The Committee in its report, submitted on 29th September 1946, recommended the establishment of a Constituent Assembly to frame the Constitution of Mewar. The Committee also urged the Maharana to establish a responsible government in the State delegate his powers to the representatives of the people of Mewar The vernment considered the scheme but rejected it without assigning any reason. The changing political situation in the country and the persistent demands of he people led the Maharana to appoint Shri M. L. Sukhadia and Shri H. L. Kothari, as two nominees of the Praja Mandal and Shri Raghubir Singh, as one nominee of Kshatriya Parishad to the Executive-Council of Mewar in October, 1946. On the 16th February, 1947 Maharana Bhupal Singh announced his intention to establish a Legislative Assembly and to associate the people with the administration of the State as early as possible. To fulfil the aforesaid promise, the Maharana proclaimed some reforms on March 3, 1947. Accordingly, a Legislative Assembly, composed of forty-six elected and a few non-official members, was to be established. The members were to be elected

the basis of joint electoral system and adult franchise. The Assembly was to have powers to legislate on all subjects within the State not specifically excluded from its purview, and to discuss and vote budget with certain limitations. The Mewar Praja Mandal rejected the reforms as they did not fulfil its demand of the government responsible to the people and the constitution of the Assembly was such that it was reduced to the status of a mere puppet in the hands of Mewar Government.

In March 1947, Sir T. Vijaya Raghvacharya resigned on account of ill health. Rao Manohar Singh of Bedla was appointed as the acting Dewan of the State. According to the advice of Rao Manohar Singh the Maharana Sahib appointed Shri K. M. Munshi as his constitutional adviser. Shri Munshi drafted a new scheme of reforms and the same was promulgated by the Maharana on May 23, 1947, from Suraj Gokhra. The chief features of the Munshi Constitution were that (i) it provided for the rule of law (ii) it provided for a Pratap Vishva Vidyalaya, (iii) it provided for a Public Service Commission; (iv) it provided for the grant of fundamental rights and (v) it provided for a legislature elected on the basis of adult franchise.

The new Constitution was also vehemently opposed by the leaders of the Mewar Praja Mandal. Mr. M.L. Varma, condemning the Constitution, declared :- "The advice of Shri Munshi shall not work in Mewar henceforth. Shri T. Vijaya Raghacharya gave two Constitutions to Mewar, one was thrown in the wastepaper basket and the other in Pichola Lake. Now is the turn of the Munshi Constitution. We do not know into which lake it will be thrown." The Mewar Praja Mandal, in its meeting of June 11, 1947, adopted a resolution expressing strong disapproval of the Constitution. Shri S. V. Ramamurthi had just then joined the State as Dewan. He advised the Maharana to emmend the Munshi Constitution in the light of the public opinion. The Maharana appointed Dr. Mohan Singh Mehta to suggest amendments to the Munshi Constitution. Dr. Mehta, in consultation with the Praja Mandal an the Kshatriya Parished leaders, prepared a scheme of amendments to th Munshi Constitution and the same was approved by the Maharana o 11-10-1947. The Mewar Praja Mandal decided to participate in the el ction to the Legislative Assembly. It issued an election manifesto in which promised to achieve a responsible government to abolish jagir system. implement village reconstruction programme, etc.

While preparations for the election to the Assembly was going on, Maharana on the 6th March 1948, proclaimed his intention to Introd

both long term and short term reforms. He announced his intention to establish a responsible government as soon as the elections to the Assembly were over. Soon the talks for the interim government started between the State Dewan and the Praja Mandal representatives. After a few days of negotiations an agreement was reached between the Mewar Praja Mandal and the State authorities for the formation of an Interim Cabinet in the State. Soon, the Maharana, by issuing an extra-ordinary gazette announced his decision to reorganise his Council of Ministers on April 12, 1948.

The first round of elections started in Udaipur on April 4 1943. When the polling was halfway in the city of Udaipur, the Praja Mandal decided to boycott the elections on account of alleged irregularities in the polling On April 5, 1948, a hartal was observed in the city The police opened fire on a huge procession of the people near Kotwali in which two students named Shri Shantilal and Anandilal lost their lives and a few others were wounded. In order to protest against the unprovoked and uncalled for firing, the Praja Mandal nominees Shri Sukhadia and Shri Kothari, resigned from the Executive Council of the State. The elections were postponed. the Munshi Constitution was withdrawn and the establishment of Interim Cabinet shelved. It was thus that the efforts for the inception of responsible government in Mewar State came to an end. This was the last event relating to the political movement confined to the Mewar State, as soon after the rapid political changes occuring on the Indian horizon witnessed the merger of Mewar alongwith other Princely States into the combined State of Rajasthan of which Maharana Bhupal Singh was appointed the Maharaj Pramukh. The state of Rajasthan was formaly inaugurated on the 7th April, 1949 by late Sardar Patel, the former Home Minister of India[1]

R. S Darda

1 Prior to the merger. Mewar had joined nine other Princely States of Rajasthan to form the State of Rajasthan Union, which was inaugurated on the 18th April 1948 by late Jawaharlal Nehru

Samants in the court of the Maharana

Samants were sent rukkas as an intimation to be present in the court. The samant would not present himself without getting the rukka. On hearing the arrival of the samants before the palace the Maharana would acknowledge their greetings with due honour. Some of the first and second rank samants enjoyed special honours and privileges while marching through the capital or in the State processions. Such honours were given by the ruler for their or their ancestors' services in the war. The same was kept in view in giving precedence in the court.

In the court the 'Solah Samants' had their seats on the left side quite near the throne. Formerly, the seat of the heir apparent was kept last in the row of the seats of these samants but Maharana Fateh Singh abrogated this old tradition and had the seat of the heir apparent arranged before the seats of the 'Solah'. This former tradition came into vogue because the eldest son of the Maharana attended the Mughal court and that was regarded derogatory. Below the seats of the 'Solah Umraos' there were seats for Maharana's brothers and sons thereafter the seats of II and III grade samants.

In the court the samants occuppied the seats according to rank and status. The samants enjoyed certain privileges at the court according to their rank. The first grade samants were awarded 'Juhar', 'Tajim', 'Bauh Pasewa', Gold ornaments on foot, 'Nakkaro', Nishan and 'Silver cane'. The second grade samants were awarded 'Jahar', Tajim, Chhadi, and Gold ornaments on foot and the third grade samants were given seats in long rows and presented bidas. After the court closed a royal-meal was givem at which the Maharana and samants would sit together and eat.

The court of the Samants

Every samant again had a number of sardars or thakurs under him. These sardars and other officials of the jagir were the courtiers of the samant. The pandits, the poets and other reputed persons of the public attended the court of the samants. The thakurs were the main pillars of their courts. They joined the samant during the hunt, attended his court and followed him with arms and men to fight. They and their men formed the bulk part of their troops which they maintained for the State.

Talwar Bandhai

After the death of a samant, the State officials would reach his jagir and

take the management into their hands. Thereafter, the son of the dece samant would attend the court of the Maharana to regain his paternal j The applicant would present one year's income of the jagir, in the forr 'Kaid' amount. The Maharana would then award him the patta of his pate jagir, buckle a sword round his waist and present 'siripao' and horse. 1 ceremony was called 'Talwar Bandhahi'. Any samant, on being heirless, I the right to adopt but while doing that he had to keep the lineage and blo in mind.

—**Shiv charan Menari**

मेवाड़ का संस्कृत साहित्य

भारत के अन्य प्रदेशों की तरह वीर प्रसविनी मेवाड़ भूमि में संस्कृत साहित्य की प्रचुर मात्रा में रचना हुई तथा यह सदैव ही भारतीय संस्कृति की पोषक एवं संरक्षक रही है। इस दृष्टि से भारतीय इतिहास में इसका गौरवपूर्ण स्थान है। मेवाड़ का राजवंश अपने शौर्य एवं स्वाभिमान जीवन के लिए तो भारतीय इतिहास में प्रसिद्ध है ही, मेवाड़ में भारतीय संस्कृति की प्रतीक देववाणी संस्कृत के कवियों और लेखकों को राज्याश्रय प्राप्त होता रहा है, फलस्वरूप उन राजाश्रित लेखकों ने विविध विषयों पर संस्कृत के ग्रन्थों का प्रणयन कर संस्कृत साहित्य के भण्डार की श्रीवृद्धि की है। मेवाड़ में जो संस्कृत साहित्य उपलब्ध है, वह परिमाण और गुण दोनों दृष्टियों से उत्कृष्ट और महत्त्वपूर्ण है किन्तु मेवाड़ के विभिन्न इतिहास में उदाहरण देने के रूप में इसका स्वतन्त्र उपयोग ही अभी तक किया गया है। अधिकांश संस्कृत साहित्य अप्रकाशित है। महाकाव्य, नाट्यशास्त्र, मुहूर्तशास्त्र व गणित ज्योतिष, दर्शन, शिल्पशास्त्र, कामशास्त्र, टीका ग्रन्थ एवं कोश आदि से सम्बन्धित अनेकानेक रचनाएँ सम्मिलित हैं।

मेवाड़ में शिलाओं पर उत्कीर्णित संस्कृत साहित्य विपुल मात्रा में प्राप्त होता है। विद्वद्वृन्द स्वरचित काव्यसूक्तियों एवं प्रशस्तियों के माध्यम से राजाओं के दयादाक्षिण्यादि गुणों तथा यशोवैभवों का इतिवृत्तात्मक वर्णन किया करते थे। उनके द्वारा रची गई प्रशस्तियों की सुरक्षा भावी काल में भी बनी रहे, इसके लिए राजन्यवर्ग शिलाओं पर प्रशस्तियाँ उत्कीर्णित करवाते रहे। शिलोत्कीर्ण प्रशस्ति साहित्य की प्रथा मेवाड़ में प्राचीनकाल से दृष्टिगोचर होती है। इनमें मेवाड़ के अतिप्राचीन अबतक ज्ञात अभिलेखों में नान्दसा का शिलालेख (वि० सं० २८२), नगरी का शिलालेख (वि० सं० ४८०) छोटी सादड़ी का भ्रमर माता का शिलालेख (वि० सं० ५४७), सामोली का शिलालेख (वि० सं० ७०३, मानमोरी का शिलालेख (वि० सं० ७७०), अल्लट कालीन शिलालेख (वि० सं० १०१०), नरवाहन कालीन शिलालेख (वि० सं० १०२८) कुमारपाल कालीन

शिलालेख (वि० सं० १२०७), आदि मेवाड़ के संस्कृत साहित्य की प्राचीनता के प्रतीक हैं। इनके अध्ययन से तत्कालीन सामाजिक, धार्मिक और राजनैतिक आदर्श एवं व्यवस्थाओं का सम्यग् ज्ञान प्राप्त होता है। इनके पश्चात् रत्नप्रभसूरि द्वारा विरचित चीरवा का वि सं० १३२४ एवं चीरवा गांव का शिलालेख विक्रमाब्द १३३०, वेदशर्मा द्वारा निर्मित 'रसिया' की छतरी चित्तौड़ का लेख (वि०सं० १३३१) है। एकलिङ्गजी से दक्षिण पूर्व की ओर चार मील दूर 'त्रिस्टनी' नामक गांव से डेढ मील पश्चिम में सुरम्य पर्वतमालाओं से मण्डित शृङ्गी ऋषि नामक स्थान का शिलालेख है। इस प्रशस्ति की रचना वि०सं० १४८५ में कविराज योगीश्वर ने की। इसी सवत् की एक प्रशस्ति समिद्धेश्वर महादेव के मन्दिर में चित्तौड़ में विद्यमान है, जिसका रचयिता कवि एकनाथ दशोरा जाति का ब्राह्मण था। महाराणा कुम्भा के शासनकाल में निर्मित कुम्भलगढ़ अभिलेख वि०सं० १५१७ के प्रताप-संग्रहालय-उदयपुर में विद्यमान है। मेवाड़ के राजवंश का एव प्रमुख प्राकृतिक, धार्मिक स्थानों का इनमें विशद चित्रण किया गया है। इसके साथ ही कीर्तिस्तम्भ पर लगी हुई उससे सम्बन्धित प्रशस्ति है, जिसका लेखक 'अत्रि' दशोरा था। प्रशस्ति का अन्तिम लेखनकार्य उसके पुत्र महेश द्वारा सम्पन्न हुआ। मेवाड के शिलोत्कीर्ण संस्कृत साहित्य में ये दोनों प्रशस्तियाँ साहित्यिक एवं ऐतिहासिक दृष्टि से महत्त्वपूर्ण स्थान रखती हैं। महेश भट्ट द्वारा विरचित दूसरी प्रशस्ति एकलिंगजी के दक्षिण द्वार की ओर लगी हुई राणा रायमल्लकालीन वि० सं० १५४५ की तथा जावर के मंदिर की प्रशस्ति आदि है। ये प्रशस्तियाँ सरस-प्राञ्जल भाषा में निबद्ध काव्यात्मक रूप में मेवाड के इतिहास को प्रस्तुत करती है। महाराणा सांगा के समकालीन प० पुरुषोत्तम दशोरा का उल्लेख एकलिंग मठ की वि० सं० १५६५ की प्रशस्ति में मिलता है। इनके पश्चात् जगदीश मन्दिर उदयपुर का शिलालेख, त्रिमुखी वावी की प्रशस्ति, वैद्यनाथ महादेव सीसारमा का शिलालेख (वि० सं० १७७६), भीम पद्मेश्वर महादेव (वि० सं० १८८५), जगत शिरोमणिजी (वि० सं० १६०४) और श्री गोकुलचन्द्रमाजी के मन्दिर उदयपुर में (वि० सं० १६३३)-लगी हुई लम्बी चौड़ी बृहदाकारवाली शिलाओं पर उत्कीर्ण प्रशस्तियाँ हैं। इन शिलोत्कीर्ण प्रशस्ति साहित्य में सम्बन्धित मन्दिरों-वापिकाओं के इतिवृत्त के साथ-साथ मेवाड़ राजवंश की वंशावली तथा कुम्भा, सांगा, प्रताप, अमरसिंह, जगतसिंह और राजसिंह आदि राणाओं की जन्मभूमि के प्रति निष्ठा, आत्मगौरव, त्याग, बलिदान एवं पौरुषपूर्ण कृत्यों का विस्तार से वर्णन किया गया है। छठी शताब्दि से लेकर बीसवी शताब्दि पर्यंत लिखा गया यह प्रशस्ति साहित्य यत्र-तत्र मेवाड़ के प्राचीन स्थानों पर विकीर्ण है, जिनमें से कतिपय प्रमुख शिलालेखों का उल्लेखमात्र किया गया है।

महाराणा कुम्भा के शासनकाल में प्रशस्ति साहित्य के अतिरिक्त संगीत, शिल्पशास्त्र, कामशास्त्र आदि विषयों पर भी रचनाएं लिखी गई। कुम्भा स्वयं संगीतशास्त्र एवं संस्कृत भाषा का प्रकाण्ड विद्वान् था। उसके द्वारा निर्मित 'संगीतराज' इसका ज्वलन्त उदाहरण है। जयदेव कृत 'गीत गोविन्द' की 'रसिक प्रिया' टीका और बाणभट्ट रचित 'चण्डी शतक' की व्याख्या लिख कर संस्कृत साहित्य की समृद्धि में अपना योग दिया। उनके आश्रय में रहते हुए 'मण्डन' सूत्रधार ने शिल्पशास्त्र पर प्रासाद मण्डन राजवल्लभ, रूपमण्डन, देवतामूर्तिप्रकरण नामक ग्रन्थ लिखे जो प्रकाशित हो चुके हैं। वास्तुमण्डन, वास्तुशास्त्र, वास्तुसार ग्रन्थों की रचना का संकेत मेवाड़ के इतिहास में मिलता

है। मदन के भाई 'नाथा' के द्वारा वास्तुमञ्जरी और पुत्र गोविन्द के द्वारा उद्धार धोरणी, कलानिधि, द्वारदीपिका की रचनाओं का भी उल्लेख है, किन्तु अभी तक ये ग्रन्थ अनुपलब्ध हैं। कामशास्त्र पर कुम्भाकृत 'कामराज रतिसार' की पाण्डुलिपि मिलती है, जिसमें नायक नायिकाओं के भेदों का विवेचन है। महाराणा प्रताप के आश्रय में पण्डित चक्रपाणि मिश्र ने दो कृतियां लिखी, एक तो 'विश्ववल्लभ' वृक्षायुर्वेद से सम्बन्धित है और दूसरी 'मुहूर्तमाला' ज्योतिष की रचना है।

यदि काव्यों के निर्माण के दृष्टिकोण से देखा जाए तो मेवाड़ में कुम्भा के आश्रय में रहते हुए 'कान्हव्यास' ने 'एकलिंग माहात्म्य' नामक ग्रन्थ का प्रणयन किया। इसमें अधिकांश श्लोक प्राचीन प्रशस्तियों से सङ्कलित हैं। यह ग्रन्थ विभिन्न अध्यायों में यथा—राजधेनुवरप्रदान, इन्द्रसरःस्तव, हारितराशिकृत एकलिंग स्तवन, मेदपाटीय गोत्रजाता एवं गुहिल नरेशों की वंशावली (महाराणा कुम्भा तक), श्रीमदेकलिंगस्तुति, वप्पादत्त स्तुति, और वंशवर्णन नामक अध्यायों में विभक्त है। इसी नाम का एक और ग्रन्थ मिलता है, जिसकी ख्याति 'एकलिंग पुराण' के रूप में है। नारद वायु सम्वाद के अन्तर्गत नारद ने वायु से मन्त्र दीक्षावती इस वसुन्धरा के वृत्तान्त को जानने की अभिलाषा की। इस पौराणिक आख्यान को बत्तीस अध्यायों में लगभग २३२० श्लोकों में लिखा है। कृति में कवि ने अपना नाम नहीं दिया है। आधुनिक कृतियों में पं० रघुनाथ ने 'गंगा-मन्दानन्दसिन्धु' नामक काव्य लिखा। नाम के अनुरूप ही गंगा की महिमा और गौरव गरिमा का यह काव्य एक सिन्धु है जो, इस सिन्धु को कवि ने दो तरङ्गों में विभाजित किया है। प्रथम तरंग में ३१ श्लोक और द्वितीय तरङ्ग में १२८ श्लोक हैं। इसका लेखन कार्य वि० सं० १९१० के भाद्रपद कृष्णा चतुर्दशी को समाप्त हुआ। मेवाड़ के इस काव्य की संस्कृत में 'तरङ्गिणी' नामक टीका लिखी जो दुरूह व्याकरण की ग्रन्थियों को सुलझाते हुए सरल तथा लिखी है। कवि राणा शम्भूसिंह और सज्जनसिंह का कृपाभाजन रहा, जिसका काव्य में उल्लेख है। इसकी अप्रकाशित पाण्डुलिपि मेरे पास है। शेष उपर्युक्त कृतियों की पाण्डुलिपियां राजस्थान प्राच्य विद्या-प्रतिष्ठान उदयपुर में सुरक्षित हैं।

राणा अमरसिंह (प्र०) की दिनचर्या एवं दैनिक कार्यों का वर्णन 'अमरसार' काव्य में मिलता है। राणा के मन्त्री डूंगरसिंह की प्रेरणा से कवि जीवधर ने इसकी रचना की। इसमें प्रमुख रूप से राणा के दान, नीति और धर्म विषयक प्रवृत्ति को तीन खण्डों में विभाजित कर सविस्तार विवेचन किया है। सामयिक उद्धरणों के साथ नीतिशास्त्र के आदर्शों का सम्यक् प्रतिपादन कवि के पाण्डित्य का परिचायक है। कन्नौजिया ब्राह्मण रघुनाथ ने राणा जगत्सिंह (प्र०) को नायक मानकर उनके धार्मिक क्रियाकलापों एवं दानपुण्य का वर्णन 'श्री जगत्सिंह काव्य' नामक ग्रन्थ में किया है। मोरभट्ट ने 'जगत्सिंहरूप' और मुकुन्द ने 'राजसिंहाष्टक' की रचना की। लालभट्ट द्वारा राणा राजसिंह (प्र०) के शौर्यौदार्यादि उत्कृष्ट गुणों का साहित्यिक विवेचन 'राजसिंह प्रभोर्वर्णनम्' नामक काव्य में हुआ है। राणा राजसिंह (प्र०) के शासनकाल में रणछोड़ भट्ट द्वारा विरचित 'राजप्रशस्ति' नामक ऐतिहासिक महाकाव्य लिखा गया, जो राजसमुद्र की पाल पर पच्चीस शिलाओं पर उत्कीर्ण है। 'एपिग्राफिया इण्डिका' और 'वीर विनोद' में इसका मूल प्रकाशित हो चुका है। इस महाकाव्य में ब्रह्मा से लेकर सूर्यवंशी राणाओं की वंशावली बापा, हम्मीर, कुम्भा, सांगा, प्रताप, अमरसिंह, जगतसिंह और विशेष रूप से राणा राजसिंह के पुरुषार्थ का एवं उनके द्वारा बनवाये गये

'राजसमुद्र' के निर्माणकार्य का विस्तार से वर्णन किया गया है। उस समय सदाशिव नागर ने एक एक और ऐतिहासिक महाकाव्य 'राजरत्नाकर' की रचना की, जिसमें भी राणा राजसिंह का विशद चरित्र चित्रण तथा राजसमुद्र के बनाने का सरस साहित्यिक इतिवृत्तात्मक वर्णन अपूर्ण रूप से तेईस सर्गों में प्रस्तुत किया है। राजप्रशस्ति के अतिरिक्त रणछोड़ भट्ट ने 'अमर काव्य' नामक ग्रन्थ लिखा जो विशिष्ट ऐतिहासिक महत्व रखता है।

उपर्युक्त विवेचन से प्रतीत होता है कि मेवाड़ में महाराणा कुम्भा और राजसिंह (प्र०) के राज्यकाल में संस्कृत साहित्य की अभूतपूर्व उन्नति हुई। कुम्भा के समय मे वैज्ञानिक संस्कृत साहित्य का निर्माण हुआ और राजसिंह के शासनकाल मे महाकाव्य, खण्डकाव्य, अष्टक और प्रशस्ति। प्रशस्ति साहित्य में जगदीश मन्दिर, अनासागर और त्रिमुखी बावड़ी आदि प्रशस्तियों की रचनाएं आती हैं। इस तरह कुम्भा और राजसिंह का शासनकाल मेवाड़ संस्कृत साहित्य के विकास के लिये स्वर्ण-युग कहा जा सकता है।

'अमरसिंहाभिषेक काव्य' का रचयिता पल्लीवाल ब्राह्मण वैकुण्ठ व्यास था, जिसने राणा अमरसिंह (द्वितीय) के राज्याभिषेक के समय इस कृति की रचना कर पुरस्कार स्वरूप अपने रुके हुए वेतन को पुनः चालू करवाया। इसको डा० दशरथ शर्मा ने मरुभारती' वर्ष १ अंक ३ मे प्रकाशित करवाया है। राणा अमरसिंह (द्वि०) के पुत्र राणा संग्रामसिंह (द्वि०) हुए। कवि त्रिपाठी विहारी ने संग्रामसिंह के नाम से 'संग्रामसिंह महोदय काव्य' की सरस प्राञ्जल भाषा में रचना की, जिसमें राणा के शासन-प्रबन्ध, शौर्य, औदार्य, वदान्यता आदि गुणों का दिग्दर्शन मिलता है। तत्कालीन मुख्य सचिव बिहारीदास, राज्याधिकारी कृपाराम और राजपुरोहित सुखाराम का तथा उदयपुर नगर और पिछोला का सुन्दर वर्णन किया है। उक्त महाकाव्य, खण्ड काव्य आदि की पाण्डु-लिपियां राजस्थान-प्राच्य-विद्या-प्रतिष्ठान-उदयपुर में सुरक्षित हैं।

शाहपुरा के निवासी पं० यमुनादत्त शास्त्री ने 'वीरतरंग' नामक कृति में शाहपुरा के राजवंश का गुणगान किया है। यहां के नरेश मेवाड़ के राणा अमरसिंह (प्र.) के तृतीय पुत्र सूर्यमल्ल के वंशज हैं। सूर्यमल्ल के ज्येष्ठ पुत्र सुजानसिंह ने शाहजहा को अपने शौर्यपूर्ण कार्यकलापों से प्रसन्न कर 'फूलिया' क्षेत्र के उधर का भू भाग जो कि बादशाह के अधीनस्थ था, उसे प्राप्त किया और शाहपुरा नामक नगर बसा कर राजधानी स्थापित की। राजा नाहरसिंह ने इस काव्य का श्रवणकर शिला पर उत्कीर्ण करवाया। इस प्रकार के इतिवृत्त के साथ काव्य कुल २२४ श्लोकों में यह काव्य निबद्ध है; वैदिक यंत्रालय अजमेर से प्रकाशित हो चुका है।

पं० नगजीराम रचित 'वीरवंश वर्णन' में बनेड़ा राज्य के संस्थापक राजा भीमसिंह का चरित्र चित्रण एवं उनके वंशजों का विवरण दिया गया है। भीमसिंह महाराणा राजसिंह (प्र०) के पुत्र थे। काव्य में केवल राजाओं के नाम, जन्म तथा राज्यारोहण का समय तिथिवार अंकित किया गया है। भीमसिंह और सूर्यमल्ल द्वारा किये गये युद्धों का विस्तार से विवेचन है। इसका प्रकाशन राजा अमरसिंह द्वारा करवाया गया।

some aspects of feudal system in mewar

The feudal system in Mewar which came down to recent times was instituted by Maharana Amar Singh II (1700 1710-A. D.) As is known the Rajputs emerged in history with a typical feudal order of their own. In respect of territorial acquisitions, external defence and internal peace, the crown depended mainly on the support of the feudal barons or the samants. The samants or the jagirdars enjoyed a number of privileges and rights and wielded a great influence over the ruler. However the feudal institutions of Rajputs lacked coherence and precision in their system During the Mughal period, under the impact of the Mughal System, the Rajput rulers introduced reforms in their system In Mewar, Amar Singh I (1597-1620 A. D.) changed the age-old system of conferring jagirs for perpetuity and ruled that the jagirs of the samants should be transferred every third year. This system did not work, however, and was abrogated by Maharana Amar Singh II. Jagirs were again given away for ever with hereditary tenure unless and until the family line ceased, the holders of the grant acted subversively or the jagirdar failed to fulfil his obligations and duties to the ruler

Various classes of jagirdars had emerged on account of their status, relationship with the ruler, strength of the holding or the nature of the services rendered by the family of the holder They needed classification on a systematic basis. Amar Singh II regularised the classification which, with some changes, continued for about one and a half century. As the picture emerges thereafter it is found that in Mewar there were two 'Kings (Rajas), sixteen Umraos

(jagirdars) of the first rank, thirty two Sardars (jagirdars) of the second rank an three hundred 'Gol' Sardars of the third rank. The Rajas of Banera and Shah pura, initially the Mughal grantees, also later on sought protection of the Mewa ruler and paid allegiance to him. These two Rajas, by virtue of their characteristi position, came to enjoy special honour and privileges in the feudal set-up of th Mewar State.

Maharana Amar Singh II was responsible for laying down rules for th jagirs, placing the administration of crown lands on systematic footing an deciding precise rules for holding durbar and the assembly of the nobles, for th ceremonies of reception and farewell to the nobles and for service and tribut to be given by the nobles to the ruler.

Sixteen Umraos (Solah)

First grade samants in the State held an important place in the history c Mewar. The Sixteen Umraos contained three Jhalas, three Purbia Chauhans four Chundawats, two Shaktawats, two Rathors, one Sarangdevot and on Panwar.

Later on the number of these samants was increased from sixteen to twent one by the successive Maharanas. Although the number of these Samants wa increased, the number of the seats in the court of the Maharana remained th same, i. e., sixteen. The new samants of the first rank could take the seat in th durbar only when some old samants were found absent.

The advisory council of the State comprised of these nobles. Commander of the army, ministers of the court and ambassadors to the other courts wer selected from them. The samants of the first rank were given jagi with incomes ranging from 50 thousand to one lakh. These samants enjoye independent status in the administrative set-up of their jagirs. They wer required to maintain soldiers according to their income.

Thirty two Samants—(Battisa)

The number of II grade samants was fixed at 32 by Maharana Amar Singh and so they were known by the name of "Battisa". The number of thes samants also changed from time to time though they continued to be calle "Battisa". The samants of this grade were given jagirs with the incom ranging from 5 thousand to 50 thousand. These samants had to live at Udaipu regularly. Border-security fojdars were appointed from amongst them havin small bands of sepoys to work under them.

Samants of the Third Grade

The samants of the third grade were called "Gol They were hundreds in number with an income of less than five thousand These samants had to remain on constant duty in the service of the Maharana. The Maharana's strength greatly depended upon these nobles They were particularly useful whenever upper class nobles defied the ruler's authority

Thakurs

There were two kinds of Rajput thakurs in the State of Mewar (1) Village Thakur and (2) Bhomia Thakur

Village thakur used to be the head of a particular village. He was an official who, having obtained the patta from the Rana, became the owner of the land His services were recognised inside and outside the State But the patta issued to him was temporary. After a fixed period he had to get his patta renewed.

The pattas issued to Bhomia Sardars used to be of permanent tenure generally. Their pattas could be cancelled only on special reasons and they did not have to get their pattas renewed Bhomia Sardar who enjoyed the land lifelong, did not give any kind of nazrana to the Maharana He however, gave a nominal amount towards the rent of the land Bhomia Sardars mainly inhabited the plains of Kumbhalgarh and Mandalgarh Their main occupation was agriculture but they were always considered as faithful warriors At times, their prime duty was to enlist in the army of the Maharana and fight for him.

Kala Patta

These samants or thakurs who were awarded villages paraganas or jagirs in lieu of military services were called the servants of the Kala Patta Most of the samants of the State were jagir holders of Kala Patta As long as they remained loyal to the State and offered military and police services they were the legal heads of jagirs On disobeying the orders of the State these pattas were used to be cancelled

Rights and duties of the Samants

The Samants were generally the absolute masters of land under their control Although they themselves were under the Maharana yet they acted as suzerains in their jagirs Rights, privileges and obligations of feudal lords

greatly differed, however. The First Grade Samants (Sixteen) in Mewar enjoyed exceptional powers

During crisis the king called the assembly of the nobles. Before attending the court the samants would confer and come to a decision unanimously reached. Thereafter they would proceed to the king's court. In the court the king conferred with the samants and generally honoured the advice offered by them. On occasions if the Rana did not invite any samant he would feel himself insulted.

The samants of the State had to live three months every year with their retinue at the State capital of Udaipur to render personal service to the Maharana. On festivals like Muhalla and Vijaya Dashmi and on certain other important festivals like Ganagor and Holi the samants had to attend the court. There was neither an equal distribution of land in their jagirs nor had they equal military power. The samants kept the armies according to their annual income. Generally, three or at least two horse soldiers were kept on an income of one thousand rupees. Sometimes the samants were allowed to keep three horse soldiers and three foot soldiers on an income of one thousand rupees per annum. The samants had almost the same pattern of administration in their jagirs as was in the State.

Military Organisation

The Maharana maintained State troops in addition to those maintained and supplied by the samants. The number of troops varied from time to time. The State army was composed of (i) Regular and (ii) Irregular Troops.

Regular troops comprised of horse-soldiers and foot-soldiers. They were posted at Chitor, Mandal, Jahajpur. Kumbhalgarh and Sarada for defending the State. Irregular troops served as police force during peace but in war they too were included in the army. However, the main strength of the State army remained the troops of the samants. During war it was the troops of the samants that formed the bulk of the fighting force.

The main source of revenue of the State was Khalsa-land. The samants had to give the sixth part of their income (Chhatoond) as tribute to the ruler They also offered Nazrana to the Maharana on various festivals and ceremonies. The heirs of the samants had to offer 'Kaid" if they wanted to occupy their paternal jagirs.

उदयपुर के विद्वान् पं० सोमनाथ शास्त्री द्वारा प्रणीत 'वीर-भूमि' काव्य उनकी चित्तौड़ के प्रति प्रगाढ़ भक्ति भावना का निदर्शन है। इसकी रचना वि० सं० १९८७ फाल्गुन शुक्ला पूर्णिमा के शुभ पर्व पर पूर्ण हुई। चित्तौड़ की कीर्ति कौमुदी का प्राचीन इतिहास इस काव्य के एक-एक श्लोक में गुम्फित है। सम्पूर्ण काव्य वसन्ततिलका छन्द में सरल, सुबोध, ललित भाषा में लिखा गया है जो श्रीकृष्णा मुद्रणालय, उदयपुर में मुद्रित है।

महाराणा सज्जनसिंह के आश्रय में रहते हुए पं० सुखलाल के द्वारा 'शब्दार्थ चिन्तामणि' नामक बृहत्कोश की रचना की गई। यह चार भागों में प्रकाशित है। प्रथम दो भाग घासीराम बैजनाथ के संस्कृत यन्त्रालय काशी से प्रकाशित हुए। इसके पश्चात् द्रव्याभाव के कारण आगे का प्रकाशन न हो सका तो उदार महाराणा सज्जनसिंह ने सज्जन यन्त्रालय उदयपुर से प्रकाशित कराने का आदेश दिया और वि० सं० १९४७ माघ कृष्णा सप्तमी, शनिवार को सांगोपांग रूप से इसका प्रकाशन सम्पूर्ण कर दिया।

राणा राजसिंह (प्र) के शासनकाल में श्रीनाथजी और श्री द्वारकाधीश प्रभु का पदार्पण मेवाड़ में सम्पन्न हुआ। इसके साथ ही साथ में आए हुए शुद्धाद्वैत सम्प्रदाय के अनुयायी आचार्यों एवं विद्वानों ने इसमें सम्प्रदाय के दार्शनिक एवं भक्तिपरक नवीन संस्कृत साहित्य का सृजन किया। गोस्वामी हरिरायजी का संस्कृत साहित्य अतिप्रधान है। उन्होंने सम्प्रदाय के आचार-विचार को समझाने के लिये कई शिक्षापत्र, चतुःश्लोकी वार्ता आदि ग्रन्थ भी लिखे। पुष्टिमार्गीय भक्तों का चिन्तन मनन सरलता से हो जाय यही उनके लिखे ग्रन्थों की महती विशेषता है। उनके शिक्षापत्र हरिराय वाङ्मुक्तावली आदि ग्रन्थ शुद्धाद्वैत पुस्तकालय नाथद्वारा से प्रकाशित हो चुके हैं।

शुद्धाद्वैत दर्शन के प्रकाण्ड विद्वान् श्री गोवर्धन (गट्टूलालजी) का जन्म वि० सं० १९०१ माघ कृष्णा द्वादशी को कच्छ प्रदेश में हुआ। अपने पिता से वेदवेदान्तादि शास्त्रों का अध्ययन किया। बनारस, कलकत्ता आदि नगरों में शास्त्रार्थ में विद्वानों को सन्तुष्ट कर वेदान्तमहाचार्य मार्तण्ड की उपाधियाँ प्राप्त कीं। उनके वैदुष्य से प्रभावित होकर उन्हें गोवर्धनलालजी महाराज नाथद्वारा ले आये। शुद्धाद्वैत सम्प्रदाय विषयक आठ प्रश्न सच्चिदानन्दगिरि नाम दण्डीस्वामी ने किये। उन प्रश्नों का विस्तार से समाधान उन्होंने किया जो सत् सिद्धान्त मार्तण्ड नामक ग्रन्थ के रूप में प्रकाशित है। भाष्यप्रकाश, वेदान्त चिन्तामणि आदि अनेक ग्रन्थ एवं टीकाएं उनकी प्रकाशित हो चुकी हैं। सम्प्रदाय साहित्य को प्रकाशित एवं समृद्ध करने की दिशा में आपका योगदान स्तुत्य रहा है।

प्राचीन काल से ही चित्तौड़, नागदा, देलवाड़ा, आहड़ आदि स्थानों में वीतरागी जैन साधुओं का मेवाड़ में प्रभाव रहा। उनके द्वारा संस्कृत साहित्य के माध्यम से उपदेशात्मक नैतिक कथामृतों एवं जैन दर्शन सम्बन्धी ज्ञान का प्रचार प्रसार होता रहा। महान् दार्शनिक सिद्धसेन दिवाकर ७ वीं शताब्दी ई० के आसपास हुए, जिनका विख्यात तार्किक ग्रन्थ 'न्यायावतार' प्रसिद्ध है। विक्रम की ८ वीं शताब्दि में लगभग आचार्य हरिभद्र सूरि हुए, जो व्याकरण, दर्शन एव साहित्य के प्रकाण्ड

पण्डित थे। उन्होंने अनेकान्त जयपताका, अनेकान्तवाद, षड्दर्शन समुच्चय, तत्त्वार्थसूत्र, लघुवृत्ति आदि दार्शनिक ग्रन्थ तथा योगबिन्दु षोडश प्रकरण, योग दृष्टि समुच्चय आदि योग विषयक मौलिक ग्रन्थों का प्रणयन किया। 'संसारदावानल' संस्कृत और प्राकृत दोनों में लिखा गया। इस प्रकार उन्होंने संस्कृत साहित्य के विविध विषयों पर अपनी लेखनी चलाकर देववाणी के भण्डार की श्रीवृद्धि की। चित्तौड़ में जिनवल्लभ सूरि द्वारा धर्मशिक्षा प्रकरण, संघपट्टक, भावारिवारणस्तोत्र आदि कई स्तोत्र साहित्य एवं अतिरिक्त एक 'शृङ्गारशतक' जैसी साहित्यिक रचना कर सुरभारती के विकास में पूर्ण योग दिया। इस भांति देलवाड़ा (मेवाड़) में कई जैन ग्रथों की रचना की गई।

इस प्रकार से लगभग डेढ़ हजार वर्ष की सुदीर्घ अवधि में विविध विषयों पर रचित मेवाड़ का यह संस्कृत साहित्य हम तीन कालों में विभक्त कर सकते हैं। **आदिकाल**–वि० सं० ५४७ से लेकर महाराणा कुम्भा के राज्यारोहण वर्ष वि० सं० १४९० पर्यन्त। इस युग में मुख्यतया प्रशस्तिपरक साहित्य का निर्माण हुआ। **मध्यकाल**–महाराणा कुम्भा के शासनकाल (वि. सं. १४९०) से राजसिंह के राज्य-काल वि. सं. १७३७ तक का कहा जा सकता है। इसमें महाकाव्य, खण्ड काव्य के साथ-साथ विभिन्न विषयों पर रचनाएं हुईं। शैव, वैष्णव और जैन मतानुयायियों ने अपना-अपना पूर्ण योगदान दिया। इसकाल में जितना संस्कृत साहित्य का निर्माण हुआ उतना आदि और अन्त में नहीं हुआ। **आधुनिककाल**–वि० सं० १७३८ से लेकर बीसवीं शताब्दी पर्यन्त माना जा सकता है। इसमें भी प्रशस्ति साहित्य एवं काव्यों का प्रणयन हुआ। उपर्युक्त सिंहावलोकन से स्पष्ट है कि मेवाड़ में लगभग डेढ़ हजार वर्ष में सतत नवीन संस्कृत साहित्य की रचना होती रही। शस्त्रों के संघर्ष से पवित्र यह देश शास्त्र के प्रणयन की भी लीलाभूमि रहा है। "शस्त्रेण रक्षिते राष्ट्रे शास्त्र चिन्ता प्रवर्तते" की सूक्ति संस्कृत में प्रसिद्ध है। निरन्तर संघर्ष की ज्वाला में आहुति देने के साथ सृजन एवं चिन्तन का यज्ञ भी यहां चलता रहा, जिससे वीरता और वैदुष्य का मणि-काञ्चन संयोग प्रमाणित होता है।

—चन्द्रशेखर पुरोहित



संस्कृत, प्राकृत, हिन्दी, राजस्थानी, बंगला, अरबी, फारसी, उर्दू आदि भाषाओं में लिखित ग्रंथों का यह बहुत ही अच्छा संग्रह है। संस्कृत वाङ्मय के विभिन्न स्वरूपों का दिग्दर्शन कराने वाले सभी प्रकार के काव्य, व्याकरण, कोष, ज्योतिष, संगीत, वैद्यक, इतिहास आदि तथा अन्य भाषाओं के ऐतिहासिक, अर्द्ध ऐतिहासिक काव्यों, प्रशस्तियों,प्रशंसा एवं यशोगान विषयक स्फुट गीतों, बात, ख्यात वंशावली, पीढियावली आदिग्रंथों का बहुत ही अच्छा संग्रह यहा प्राप्त है। ग्रंथागार की सर्वाधिक प्राचीन पांडुलिपियां माधव कृत 'चिकित्सा सूत्रम्' और सुश्रुत कृत 'कल्पस्थान' नामक वैद्यक ग्रंथ क्रमशः १४६३ वि. और १४६४ वि. के हैं। राजपूत, मुगल और पहाडी शैली के चित्रों युक्त हस्तलिखित ग्रन्थ भी इस भण्डार की अमूल्य निधि हैं। मेवाडी शैली मे चित्रित 'आर्ष रामायण' उनमे सर्वप्रमुख है और जिसने विश्व के हर कोने से कलापारखियो को अपनी ओर आकर्षित किया है। इस ग्रन्थागार मे कितने ही ऐसे ग्रन्थ उपलब्ध हैं जिनकी प्रतिया अच्छे से अच्छे ग्रन्थागार मे भी उपलब्ध नही हैं। मेवाड इतिहास से सम्बन्धित सामग्री के लिये तो यह प्रमुख ग्रन्थागार है। इतिहास, भूगोल, साहित्य अथवा अन्य दृष्टि से भी महत्वपूर्ण कुछेक ग्रन्थो के नाम निम्न हैं:—

अमर काव्य (रणछोड भट्ट), अमरसार (जीवंधर), एकलिंग महात्म्य (संकलनकर्ता-कन्ह व्यास) जगत्सिंह काव्य (रघुनाथ), खवायण संहिता (गोकमाचार्य के शिष्य-धूच कृत), बुद्ध चरित्र (नथमल्ल), राजपट्टाभिषेक पद्धतिया (चक्रपाणि मिश्र, जगन्नाथ), संग्रामसिंह महोदयम् (बिहारी), मण्डलीक महाकाव्य (गंगाधर), जयवंश महाकाव्य (राम), एकलिंग पूजा पद्धति, एकलिंग स्तोत्र, मनसाराम कृत पर्वसार, कर्मचन्द्र कृत भाव प्रदीप, जयसिंह कृत गीत गोविन्द दीपिका, मोहन भट्ट कृत जगत्सिंहाष्टकम्, मुकुन्द कृत राजसिंहाष्टकम् संस्कृत भाषा मे, तथा गीत गोविन्द की मेवाडी टीका (महाराणा कुम्भकर्ण), राजविलास (मान), राज प्रकाश (किशोरदास), बुद्धि-रासो (जल्ह), वाराणसी विलास (देवकरण) जगविलास (नन्दराम) कल्याणदास कृत गुणगोविन्द, केसोराय कृत केसोसागर, और रुक्मिणी मंगल, गरीबदास कृत योगपावडी, देवीदास कृत अनुपकृष्ण चन्द्रिका, नवनीत कृत रसप्रकाश, बालकृष्ण कृत सुदामाचरित्र, मान कृत संकटहरण, मुरली कृत त्रिया विनोद और अश्वमेध यज्ञ, शिवदास कृत रोशन नाटक, सुमति हंस कृत विनोद रस, आदि राजस्थानी के ग्रन्थ, तुजुक-ए-बाबरी (जैनुद्दीन), मीरात-ए-अहमदी (हुसैन मोहम्मद खाँ), तजकिरात-उल-वाकियात (अकबर जवाहर आफतावची) कानून-ए-हुमायुनी (ख्वान्दा मीर), तारीख-ए-शेरशाही (अब्बास सरवानी), तारीख-ए-सलातीन-ए-अफसानी (अहमद यादगीर), अमल-ए-सालिहा (मुहम्मद सालीह कंबु), इन्शा-ए-बहारमान (चन्द्रभान), खुलासा-ए-शाहजहाँनामा (जाहिदखाँ), खुलाशात-उल-तवारीख (सुजानराय खत्री, पटियाला वासी) तारीख-ए-सलातीन-ए-चगताई (मुहम्मद हादी केवरखां), मआसिर-उल-उमरा (शाहनवाजखाँ), अरबी, फारसी और उर्दू के ग्रन्थ हैं।

उपर्युक्त ग्रन्थों मे से कतिपय प्रमुख ग्रन्थों का परिचय आवश्यक समझ कर यहा दिया जा रहा है:—

एकलिंग माहात्म्य:—

लेखक कन्ह व्यास के अनुसार यह संकलन उसने महाराणा कुम्भा की आज्ञा से तैयार किया

था। इसमें संस्कृत भाषा में एकलिंगजी के प्रादुर्भाव की कथा और एकलिंगजी के समीप की भौगोलिक स्थिति के अतिरिक्त बाप्पा रावल से लेकर महाराणा कुम्भा तक की ऐतिहासिक जानकारी दी गई है। महाराणा कुम्भा का वर्णन विशेष रूप से महत्त्वपूर्ण है।

संगीतराज.—

महाराणा कुम्भकर्ण द्वारा रचित इस संस्कृत ग्रन्थ को गोदावरी की सहायक प्रवरा के तट पर स्थित नेवासा (निधिवास) के वासी माल्ह भट्ट ने स्वदेश (महाराष्ट्र) के शासक कृष्णराज (कान्हेन) के नाम से परिवर्तित कर दिया था। इसी परिवर्तित संस्करण की प्रतिलिपि इस कार्यालय में प्राप्त है। विश्व के संगीत विषयक प्रबन्ध लिखे गये ग्रन्थों में संगीतराज का महत्त्वपूर्ण स्थान है। ग्रन्थकार ने अपने इस ग्रन्थ में भारतीय संगीत की प्राचीन और मध्यकालीन विधाओं का बहुत ही सुन्दर अध्ययन प्रस्तुत किया है। परिवर्तित संस्करण महाराष्ट्र और विजयनगर साम्राज्य के १६ वीं शती के प्रारम्भ के इतिहास पर बहुत ही महत्त्वपूर्ण प्रकाश डालता है। सम्वत् १६२१-२२ के मध्य प्रतिलिपित एक गुटके में भी संगीतराज के रत्नकोश का प्रारम्भिक पत्र भी प्रतिष्ठान में प्राप्त है। इसे महाराणा कुम्भा विरचित लिखा गया है।

अमरसार.—

'अमरसार' संस्कृत ग्रन्थ की रचना जीवधर ने महाराणा अमरसिंह प्रथम के विद्या प्रेमी नीतिनिपुण प्रधानामात्य ... सिंह के लिये की थी। महाराणा अमरसिंह प्रथम (वि०सं० १६५३-१६७६) के जीवन के विषय में इसमें विस्तृत जानकारी दी गई है। अमरसिंह के पश्चात् महाराणा कर्णसिंह (वि० सं० १६७६-१६८४) और महाराणा जगतसिंह प्रथम (वि० सं० १६८४-१७१०) का भी संक्षिप्त विवरण इसमें प्राप्त है। उचित वर्णन और भाषा की प्राञ्जलता की दृष्टि से भी इस ग्रन्थ का महत्त्व है। इस ग्रन्थ की सम्वत् १६-२ और सं० १९६० की दो प्रतियां प्रतिष्ठान के कार्यालय में प्राप्त हैं।

राज रत्नाकर:—

मेवाड़ के इतिहास और काव्य की दृष्टि से सदाशिव कृत यह संस्कृत ग्रन्थ अत्यन्त महत्त्व का है। इसमें मेवाड़ के महाराणाओं के वंश का प्रारम्भ से लेकर महाराणा राजसिंह प्रथम तक का इतिहास दिया गया है। ग्रन्थ की रचना महाराणा राजसिंह के यशोवर्णन के रूप में हुई है अतः राजसिंह के जीवन और काल का इतिहास अधिक विस्तृत दिया गया है जो स्वाभाविक भी है। लेखक के समसामयिक और स्वयं महाराणा के आश्रित होने से इसकी प्रामाणिकता भी स्वयंसिद्ध है। राजरत्नाकर की प्रतिष्ठान के कार्यालय में दो प्रतियाँ प्राप्त हैं जिन में से एक ग्रन्थांक ७१८ वाली प्रति अत्यन्त जीर्ण और प्राचीन है।

अमरकाव्य:—

मेवाड़ के इतिहास से सम्बन्धित संस्कृत भाषा में निबद्ध सर्वोत्कृष्ट काव्यों में इस ग्रन्थ का भी अपना स्थान है। राजप्रशस्तिकार रणछोड़ भट्ट इस काव्य का भी प्रणेता है।

अमरकाव्य ग्रन्थ अव्यवस्थित, अपरिमार्जित और त्रुटित अवस्था में प्राप्त है। प्रतिष्ठान में प्राप्त चार प्रतियों में से एक प्रति अत्यन्त जीर्णावस्था में है और मूल प्रणेता की आदर्श प्रति प्रतीत होती है। मेवाड़ के तत्कालीन इतिहास के अनुशीलन की दृष्टि से यह ग्रन्थ अत्यधिक महत्त्वपूर्ण है।

राजप्रशस्तिः—

महाराणा राजसिंह द्वारा राजनगर (कांकरोली) के पास निर्मापित विशाल सरोवर राजसमन्द की पाल के नौचौकी नामक घाट पर काले पत्थर की २५ विशाल शिलाओं पर उत्कीर्णित रणछोड़-भट्ट कृत संस्कृत महाकाव्य को राजसिंह का यशोवर्णन काव्य होने से राजप्रशस्ति नाम दिया गया। काव्य में मेवाड़ के प्राचीन इतिहास पर पर्याप्त प्रकाश डाला गया है। इस काव्य का प्रणयन महाराणा राजसिंह के आदेश से ही उनके जीवन काल में प्रारम्भ कर दिया गया था। शिलाओं की स्थापना सं० १७४४ में महाराणा जयसिंह के काल में कराई गई। प्रतिष्ठान में इस काव्य की दो प्रतियां प्राप्त हैं जो अत्यन्त जीर्ण हैं और समसामयिक प्रतीत होती हैं।

राणा रासोः—

दयालदास कृत राणा रासो के रचनाकाल के विषय में ग्रन्थ में कोई जानकारी नहीं मिलती। ग्रन्थ के अन्त में लिपिकाल सं० १९३५ दिया गया है। पर ग्रन्थ में महाराणा जयसिंह (सं० १७३७-१७५५) तक के मेवाड़ के शासकों का नामोल्लेख भी मिलता है, अतः लेखन काल अभी भी संदिग्ध है। यह एक ऐतिहासिक काव्य है। ९१ छन्दों में इस ग्रन्थ में मेवाड़ के आदिकाल से लेकर महाराणा कर्णसिंह के राज्याभिषेक तक का विस्तृत इतिहास प्राप्त होता है।

राजप्रकाशः—

राव किशोरदास दसोंधी द्वारा वि० सं० १७१९ में रचित यह भी महाराणा राजसिंह के राज्यकाल से सम्बन्धित महत्त्वपूर्ण ऐतिहासिक ग्रन्थ है। १३२ छन्दों के ग्रन्थ में प्रारम्भ के ५९ छन्दों में प्रारम्भ से महाराणा जगतसिंह तक की वंशावली संक्षिप्त वर्णन के साथ दी गई है। शेष ७५ छन्दों में महाराणा राजसिंह के राज्य प्रबन्ध, वैभव, शौर्य, आदि का वर्णन है। समसामयिक कवि होने से अधिकांश वर्णित घटनायें आंखों देखी हैं अतः इसी दृष्टि से इसका महत्व है।

तुजुक-ए-बाबरी या वाक्या-ए-बाबरी:—

(लिपिकाल–१२१५, कुल पत्र संख्या ३००, पत्र संख्या २७४ वां अप्राप्त)

जैनुद्दीन कृत यह बाबर का जीवन चरित्र है। राजस्थान के तत्कालीन विवरण की दृष्टि से भी हमारे लिये यह ग्रन्थ बड़े महत्व का है। बाबर ने पानीपत के युद्ध के बाद और महाराणा सांगा को पराजित करने के बाद मेवाड़ के मार्ग से अपने अभियान का इस में विस्तृत विवरण दिया है।

रामपुर की सिंचाई व्यवस्था, उद्योग, धन्धे मरु भूमि और उत्तरपूर्वी राजस्थान के मौसम और वर्षा के सम्बन्ध में सही ज्ञान इससे मिलता है।

मीरात-ए-अहमदी —जिल्द १-२ —
(निर्माण प्रथम जिल्द का ११७० हि.)

हुसैन मोहम्मदखान (गुजरात में अन्तिम मुगल दीवान) इस ग्रंथ में गुजरात में मनाये जाने वाले हिन्दू पर्वों का, जो राजस्थान से भी सांस्कृतिक दृष्टि से सम्बद्ध है बड़ा अच्छा विवरण मिलता है। साथ में गुजरात और दिल्ली को मिलाने वाले राजस्थान में होकर गुजरे मार्गों का विस्तृत विवरण दिया है।

तज़किरात-उल-वाकयात —

जौहर आफ्ताबची कृत इस ग्रंथ में मरुभूमि के मारवाड़, बीकानेर और जैसलमेर के भूगोल और प्राकृतिक प्रकृति का अच्छा परिचय दिया गया है। मरुभूमि की असह्य गर्मी के कारण हुए उसका हुमायूँ के दल के द्वारा मरुभूमि में प्यास के कारण प्राप्त संकट का बड़ा स्वयं अनुभव व्यक्त किया गया है। जौहर के द्वारा हुमायूँ का राजस्थान के मार्ग से पलायन का विस्तृत विवरण के विवरण से पता लगता है। राजस्थान से गुजरते समय कुओं के झुरमुटों में बसे राजस्थान के गांवों का भी जौहर ने वर्णन किया है।

कानून-ए-हुमायूनी —
(निर्माण ११०२ हि.)

ख्वान्दमीर कृत इस ग्रंथ में हुमायूँ द्वारा प्रसारित व्यवस्थाओं और नियमों और उनके द्वारा निर्मित भवनों का वर्णन प्राप्त है। इस ग्रंथ में मुगल सरदारों की वेषभूषा की पर्याप्त सूची दी गई है। ऐसा प्रतीत होता है कि जामा, पगड़ी, चुन्दड़ी आदि का राजस्थान में प्रचलन मुगलों में प्रचलित जामा, पगड़ी, पायजामा आदि होने पोशाक के प्रचलन के साथ-साथ हुआ है जिसका विवरण हमें कानून-ए-हुमायूनी में हुआ है।

तारीख-ए-शेरशाही —

अब्बास सरवानी कृत शेरशाह के राज्य का विस्तृत इतिहास ग्रंथ है। इसकी रचना शेरशाह की मृत्यु के ४० वर्ष बाद सन् १५८० में अकबर की आज्ञा से की गई थी। इस में शेरशाह द्वारा मालदेव और उस्मानिया के विरुद्ध अभियान में प्रयुक्त मार्गों के विषय में बड़ी महत्वपूर्ण सूचनाएं दी गई हैं। इसमें अजमेर के व्यापार और अकबर के द्वारा लगाये गये सुधार पर भी कुछ प्रकाश डाला गया है।

अमल-ए-सालिहा —

मुहम्मद सालीह कम्बु ने इसकी रचना १६५९ ई. में की गई। इस ग्रंथ में लेखक ने शाहजहाँ के

शासन की विस्तार से विवरण दिया है। इस में उदयपुर का बड़ा अच्छा वर्णन दिया गया है जिस में उदयपुर के महल, झीलें तालाब और सामन्तों की हवेलियों का विवरण है। इस ग्रंथ के आधार पर हम इन दिनों के राजस्थान में नगर योजना का थोड़ा बहुत ज्ञान प्राप्त कर सकते हैं।

वंशा-ए-चन्द्रभान:—

चन्द्रभान कृत इस ग्रन्थ में चन्द्रभान द्वारा उदयपुर से शाहजहां को लिखे गये चार महत्वपूर्ण पत्र संकलित हैं। बादशाह शाहजहां और राणा जगतसिंह (प्रथम) के सम्बन्धों का पता लगाने के लिये इन पत्रों का बड़ा महत्व है। उसने उदयपुर के दशहरे का बड़ा सुन्दर वर्णन किया है। चन्द्रभान ने राजस्थान की मरुभूमि की रातों को बड़ी ठंडी और आनन्ददायक कहा है। मेवाड़ में गन्ने की खेती का भी चन्द्रभान ने विवरण दिया है चन्द्रभान के मूल ग्रन्थ का नाम मुन्शात-ए-चन्द्रभान है।

खुलाशा-ए-शाहजहांनामा-ए—लेखक–जहीदखां

इस ग्रन्थ में मुगल दरबार में राजपूत राजाओं के आगमन और भेंटों के आदान-प्रदान का विवरण प्राप्त है। इन भेंटों में वेश भूषा, आभूषण और उनके खानपान की वस्तुओं का विवरण ऐतिहासिक दृष्टि से बड़ा महत्वपूर्ण है। ग्रन्थ का लिपिकाल १३०० हिजरी है।

खुलासात-उल-तवारीख:—

सूरजरामजी पटियालावाला ने अजमेर और बीकानेर का बड़ा चित्र-विचित्र, विस्तृत वर्णन इस ग्रंथ में दिया है। उसने राजस्थान की मरुभूमि मे बहुत कम वर्षा तथा राजस्थान के प्रमुख फलों केला और सूखी मेवों का विवरण भी दिया है। उसके अनुसार मुगल हरम में रहने वाली राजपूत बेगमें और स्त्रियां होम (यज्ञ) किया करती थीं। उसने हिन्दुओं के प्रसिद्ध तीर्थ पुष्कर का भी वर्णन किया है। ग्रन्थ का लिपिकाल १८८८ ई. है।

तारीख-ए-सलातीन-ए-चगताई:—भाग १,२:—

मुहम्मद हादी केवरखां कृत इस ग्रन्थ में दक्षिण पश्चिम राजस्थान के पहाड़ी प्रदेश के मौसम का विवरण दिया गया है। जोधपुर पर मुगल आक्रमण के सन्दर्भ में वहां से लेजाई गई बहुत अधिक मात्रा मे स्वर्ण, रजत और ताम्र मूर्तियों का विवरण दिया है। जिन्हें आगरा और दिल्ली की मस्जिदों की सीढ़ियों के नीचे डाल दिया गया था। इससे प्रतीत होता है कि उस काल में राजस्थान के कारीगर धातु के काम में बहुत अधिक दक्ष थे। ग्रन्थ का लिपिकाल १८८४ ई. है।

मआसुर-उल-उमरा—भाग १,२:—

शाहनवाजखां कृत इस ग्रन्थ में मुगल शाहजादों के साथ कुछेक राजपूत राजकुमारियों के विवाह की घटनाओं पर निर्णय लेने में सहायता मिलती है। इससे यह भी पता चलता है कि बीकानेर के पृथ्वीराज और आमेर के जगन्नाथ वैष्णव सम्प्रदाय के अनुयायी थे।

ग्रन्थालय में सर्वाधिक प्राचीन ग्रन्थ आयुर्वेद से सम्बन्धित है। एक ग्रन्थ माधव कृत चिकित्सा-सार है और दूसरा वाग्भट्ट के पुत्र चन्द्रभट्ट द्वारा परिमार्जित सुश्रुत का व्याख्यान। दोनों ही ग्रन्थों का अपना महत्त्व है। माधव कृत निदान ग्रन्थ तो आयुर्वेदज्ञों के लिए सदा ज्ञात और महत्त्वपूर्ण ग्रन्थ रहा है पर माधव कृत चिकित्सा ग्रन्थ अपूर्ण प्रचार कम होने से सर्वाधिक महत्व का है।

इसके अतिरिक्त मेवाड़ के इतिहास से सम्बन्धित अपनी अनेक ख्यात बहियें बात और पत्रावलियाँ इस ग्रन्थालय के विशिष्ट अंग हैं जिनमें राजस्व सम्बन्धी रो बाग अत्यन्त महत्त्वपूर्ण हैं।

साहित्य शास्त्र के अंग पुराण काव्य, धर्मशास्त्र, व्याकरण और न्याय वेदान्त दर्शन, ज्योतिष आयुर्वेद संगीत और ऐतिहासिक और अर्द्ध-ऐतिहासिक शास्त्रों का प्रतिनिधित्व करने वाले ग्रन्थों का इतना महत्त्वपूर्ण और विशाल संग्रह इस ग्रन्थालय की ख्याति सर्वत्र फैलाने वाले हैं।

इस ग्रन्थागार में सचित्र हस्तलिखित ग्रन्थों का भी अच्छा संग्रह है। सर्वाधिक प्राचीन चित्रित ग्रन्थ आर्ष-रामायण है जिसकी रचना सम्वत् १७०८ में हुई थी। चित्रकार का ग्रन्थ में नामोल्लेख न होते हुए भी विद्वानों की धारणा है कि यह ग्रन्थ चित्तौड़ के प्रसिद्ध चित्रकार मनोहर द्वारा चित्रित है।

—व्रजमोहन जावलिया

साहित्य संस्थान-संग्रहालय

मेवाड़ प्रदेश की [illegible] हुए [illegible] प्रदेश में उपलब्ध होने वाले साहित्य, इतिहास, कलाकृतियों के संकलन तथा शोधन एवं पुरातात्विक [illegible] सन् [illegible] में उदयपुर में [illegible] हिन्दी साहित्य सम्मेलन के [illegible] [illegible] के [illegible] आयोजन [illegible] के लिये [illegible] साहित्य संस्थान [illegible] विद्यापीठ उदयपुर की स्थापना की गई और साहित्यिक-ऐतिहासिक शोध एवं [illegible] [illegible] प्रकाशित [illegible] हुआ। [illegible] संस्थान के [illegible] हस्तलिखित ग्रन्थों के [illegible] [illegible] है, जिसमें [illegible] ग्रन्थ है।

संस्कृत के हस्तलिखित ग्रन्थ:—

संस्थान में संस्कृत [illegible] के [illegible] ग्रन्थ [illegible] है वे वेद, आगम, वैद्यक, ज्योतिष, व्याकरण, कोष, छन्द, कथा, उपाख्यान, नाटक, अलंकार, स्तोत्र, नीति, वेदान्त, पुराण, धर्म, इतिहास, कामशास्त्र, [illegible], [illegible] प्रहेलिका, [illegible], सामुद्रिक, शिल्पशास्त्र, रत्नपरीक्षा आदि विषयों से सम्बन्धित हैं।

[illegible]

है इन ग्रन्थों का देवनागरी लिपि में पाया जाना, यहाँ पांचरात्र, पाशुपत एवं सिद्धान्त शैवागम के व्यापक प्रसार को प्रमाणित करता है। इनमें से कुछ ग्रन्थ अभी दक्षिण भारतीय लिपियों में भी प्रकाशित नहीं हुए हैं।

यहाँ उपलब्ध धर्मशास्त्रीय ग्रन्थों में सबसे प्राचीन नृसिंहारण्य प्रणीत 'विष्णु भक्ति चन्द्रोदय' की मातृका है। इसका लिपिकाल वि. सं. १४०७ है। प्रारम्भ के कुछ पृष्ठ इसमें नहीं हैं। भाव व भक्ति से सम्बन्धित इस ग्रन्थ का प्रसिद्ध वैयाकरण भट्टोजि दीक्षित ने अपने ग्रन्थ में 'तत्त्वादिशास्त्रनिर्णय' में भी उल्लेख किया है। देवपूजा से सम्बन्धित 'वैखानस संहिता' इसका महत्वपूर्ण ग्रन्थ है। वैखानस पद्धति से दक्षिण के तिरुपति व बालाजी के मन्दिर में भगवान वेंकटेश की पूजा-अर्चना होती है। देवनागरी लिपि के इस ग्रन्थ में कुल साठ पत्र व २२ पटल हैं। एक अन्य उल्लेखनीय ग्रन्थ नारायणकण्ठ के पुत्र रामकण्ठ भट्ट विरचित मतंग पारमेश्वर की 'वृत्ति' (विद्यापाद) सम्पूर्ण मातृका है। इस अप्रकाशित ग्रन्थ का लिपिकाल वि. सं. १८२२ है तथा इसमें कुल ५८०० श्लोक हैं। इसकी प्रतिलिपि त्रिपाठी नाथूराम ने महाराणा अर्जुनसिंह के पढ़ने के लिए की थी। सिद्धान्त शैव के अट्ठारह पद्धतिकारों में प्रसिद्ध त्रिलोचन शिवाचार्य की 'सिद्धान्त सारावली' नामक एक अपूर्ण मातृका भी यहां उपलब्ध है। इसी तरह वैष्णवागम की 'जयाख्य संहिता' की देवनागरी लिपि की मातृका भी यहाँ विद्यमान है। अन्य प्रमुख आगमों में सात्वत संहिता, नारदीय संहिता, विश्वामित्र संहिता, कुमारागम, अजितागम पांच राजोत्पत्ति, कामिकागम, कारणागम, आदि भी देवनागरी लिपि में लिपिबद्ध यहां पर संग्रहीत हैं। जैनागमों में 'दशवैकालिक सूत्र' की आठ प्रतियां भी यहां हैं। इनमें से विक्रम संवत् १६४१, १६६६ एवं १७२६ की प्रतियां महत्वपूर्ण हैं। अन्य जैनागमों में नन्दीसूत्र, कल्पसूत्र एवं बृहत्कल्पसूत्र की उल्लेखनीय प्रतियां हैं।

इतिहास से सम्बन्धित महत्वपूर्ण हस्तलिखित ग्रन्थों में राजसिंह प्रभोर्वर्णनम् अमरनृपकाव्यरत्नम्, गोस्वामीकुल यशोवर्णनम्, एकलिंग महात्म्यम् राजप्रशस्ति, फतहप्रकाश प्रशस्ति आदि महत्वपूर्ण हैं। 'राजसिंह प्रभोर्वर्णनम्' महाराणा राजसिंह (वि. सं. १७०६-१७३७) के यश वर्णन का लालभट्ट प्रणीत ५० श्लोकों का ऐतिहासिक काव्य है। पं. हरिदेव सूरि के पुत्र मंगल का बनाया हुआ 'अमरनृपकाव्यरत्नम्' चार सर्गों का है। यह महाराणा जयसिंह के पुत्र महाराणा अमरसिंह द्वितीय से सम्बन्धित है। ग्रन्थ समाप्ति के समय इसमें कवि ने अपना परिचय भी दिया है। 'एकलिंगमहात्म्यम्' में एकलिंगजी के प्रकट होने तथा महाराणा कुम्भा तक के मेवाड़ के इतिहास का वर्णन है। रणछोड़भट्ट विरचित 'राजप्रशस्ति' राजसमन्द पर २५ शिलाओं पर उत्कीर्ण ऐतिहासिक महाकाव्य है। इसकी छापें यहां संग्रहालय में विद्यमान हैं। संस्थान से इसका सम्पादन भी हो चुका है। कृष्ण भक्त गोस्वामी कुल का सात पत्रों में संक्षिप्त वर्णन 'गोस्वामीकुलयशोवर्णनम्' में काव्य ग्रन्थ में है। 'फतहप्रकाश प्रशस्ति' कविवर करणीदान प्रणीत है, किन्तु अपूर्ण है।

व्याकरण व छन्दशास्त्र के कुछ प्रसिद्ध ग्रन्थ भी यहां पर हैं। प्रसिद्ध वैयाकरण भट्टोजि-

दीक्षित कृत 'प्रौढ़ मनोरमा' का तिङन्त काण्ड एवं उत्तरार्द्ध भाग की दो प्रतियां हैं। केदार भट्ट विरचित छन्दशास्त्र के उल्लेखनीय ग्रन्थ 'वृत्त रत्नाकार' की वि. स. १८८६ की एक प्रति है, यह प्रति मूल के साथ-साथ हरि भास्कर कृत वृत्त रत्नाकर सेतु टीका सहित है। वररुचि के 'प्राकृत प्रकाश' की वि. स. १६५५ की एक प्रति भामह कृत मनोरमा वृत्ति सहित है।

आयुर्वेद एवं ज्योतिष से सम्बधित अधिकांश ग्रन्थों पर अभी विद्वद् समाज का अनुसंधानपरक दृष्टिकोण केन्द्रित नहीं हुआ है। यहां दोनों विषयों से सम्बन्धित अनेक ग्रन्थ हैं, जिनको आधार बनाकर शार्ङ्गधर, सुश्रुत, माधव, चन्द्रट, वोपदेव, विदग्ध वैद्य, अग्निवेश त्रिमल्ल, वीरसिंह, महेन्द्र भौगिक, लोलिम्बराज, नित्यनाथ सिद्ध, श्रीकंठ पण्डित, आदि प्रसिद्ध आयुर्वेदीय पण्डितों व काशीनाथ, सुमति हर्ष, पद्मप्रभसूरि, भास्कराचार्य, श्रीपति भट्ट आदि ज्योतिषाचार्यों के अनेक हस्तलिखित ग्रन्थों के मूलपाठ एव टीकाओं को पाठान्तर सहित तैयार किया जा सकता है।

संस्कृत के अन्य प्रसिद्ध हस्तलिखित ग्रन्थ जिनक परिचय ऊपर स्थानाभाव के कारण नहीं दिया जा सका है, निम्नलिखित है:—

ग्रन्थ का नाम	प्रणेता	विषय	लिपि या रचनाकाल
गौतम स्मृति	गौतम	धर्म	वि. सं. १६५१
धर्मितावच्छेदकताप्रत्यासत्तिः	हरिराम भट्टाचार्य	न्याय	,, १७४७
पञ्चसायकम्	कवि शेखर	कामशास्त्र	,, १६७०
किरातार्जुनीयम्	भारवि	काव्य	,, १३१७
गुरुगीता स्तोत्रम्	व्यास	पुराण	शक सं. १७०४
वास्तुशास्त्रम्	विज्ञाचार्य	वास्तुशास्त्र	वि. सं. १७६१
माधवनिदाम्	माधव	वैद्यक	,, १७८०
हृदयदीपकम्	वोपदेव	,,	,, १७०५
योगरत्नसमुच्चयः	चन्द्रट	,,	,, १७४४
द्रव्यावली	महेन्द्र भौगिक	,,	,, १७१७
योगशतकम्	विदग्ध वैद्य	,,	,, —
रसरत्नाकर	नित्यनाथसिद्ध	,,	,, १७५५
शीघ्रबोधः	काशीनाथ	ज्योतिष	,, १८६४
गणककुमुदकौमुदी	सुमतिहर्ष	,,	,, —
भुवनदीपकम्	पद्मप्रभसूरि	ज्योतिष	,, —
करणकुतूहलम्	भास्कराचार्य	,,	,, —
ज्योतिषरत्नमाला	श्री पतिभट्ट	,,	,, १८००
पुष्करमाहात्म्यम्	व्यास	पुराण	,, १५६२

अमरकोश	अमरसिंह	कोष	,,	१९९१
हरिवंशम्	व्यास	पुराण	,,	१७७७
अष्टाध्यायी	पाणिनी	व्याकरण	,,	१७६४
रसकल्पद्रुमम्	कविराज	काव्य	,,	१९९२

उपर्युक्त ग्रन्थों के अलावा वल्लभसम्प्रदाय के संस्थापक श्री मद्वल्लभाचार्य के २० से अधिक तथा सम्प्रदाय श्री शंकराचार्य एवं प्रसिद्ध सन्त श्री विट्ठलेश्वर के भी अनेक ग्रन्थ धर्म, भक्ति, स्तोत्र, वेदान्त आदि से सम्बन्धित हैं। जगन्नाथदास विरचित 'मुक्ति चिन्तामणी' शीर्षक भक्ति से सम्बन्धित एक महत्वपूर्ण ग्रन्थ भी यहां पर विद्यमान है।

हिंदी-राजस्थानी के हस्तलिखित ग्रन्थ:—

संस्कृत हस्तलिखित ग्रन्थों की तरह यहां के हिंदी-राजस्थानी के हस्तलिखित ग्रन्थों का भी विशेष महत्व है। विविध ग्रन्थागार में संग्रहीत ग्रन्थ इतिहास, रीति साहित्य, गीत, वार्ता, पुराण सन्त साहित्य, स्तोत्र, कथा, कोश, शालिहोत्र, अलंकार, ज्योतिष, जीवनचरित, नाट्यशास्त्र, संगीत राजनीति, कामशास्त्र, वेदान्त, नीति आदि विषयों से सम्बन्धित हैं। इसमें भी रीति साहित्य व इतिहास, विषयक ग्रन्थों की प्रचुरता है।

इतिहास से सम्बन्धित कतिपय प्रसिद्ध ग्रन्थों की हस्तलिखित प्रतियां राजस्थान में अन्यत्र कहीं नहीं पाई जाती हैं। सुरताण गुण वर्णन, राणा रासो, दीपगकुलप्रकाश तथा कविराज बख्तावर विरचित अनेक ग्रन्थ हैं उनमें प्रमुख हैं। सुरताण गुण वर्णन में मेवाड़ के महाराणा जयसिंह व उनके कुंवर अमरसिंह के मध्य पैदा हुए वैमनस्य तथा महाराणा अमरसिंह द्वितीय व औरंगजेब के मध्य हुए समझौते में ठिकाना बेदला के तत्कालीन राव सुरताणसिंहजी के सहयोग एवं कार्यों का वर्णन है। ११८ पद्यों के इस अप्रकाशित ग्रन्थ को दत्ताजी आसिया ने वि स १७७२ में रचा था। दयाराम प्रणीत 'राणारासो' की अब तक यहां संगृहीत एक मात्र प्रति प्राप्त हुई है। प्राच्यविद्या प्रतिष्ठान, उदयपुर में उपलब्ध प्रति भी इसी प्रति से की गई नकल है। इसमें मेवाड़ के महाराणाओं का प्रारम्भ से लेकर महाराणा करणसिंह (वि स १६७६-८४) तक का वर्णन है। ग्रन्थ की पुष्पिका में इसका निर्माणकाल वि स. १६७५ दिया गया है, जो विवादास्पद है। इस ऐतिहासिक महत्व के ग्रन्थ का साहित्य संस्थान से सम्पादन हो चुका है। दीपगकुल-प्रकाश' गमजी दधवाड़िया द्वारा लिखित है, किन्तु इसका अन्तिम भाग त्रुटित है। इसमें सरदारगढ़ के डोडिया कुल का वर्णन है। किशना आढ़ा कृत 'भीमविलास' की प्रतियां यद्यपि अन्यत्र भी उपलब्ध होती हैं किन्तु पाठ सम्पादन की दृष्टि से यहां की दोनों प्रतियों (ग्रन्थांक १२३व २८९) का विशेष महत्व है। इसमें महाराणा भीमसिंह का जीवन वृत्तान्त है। ग्रन्थ समसामयिक होने के कारण ऐतिहासिक दृष्टि से विशेष महत्व का है। कविराज बख्तावर क्रमशः महाराणा स्वरूपसिंह, शम्भूसिंह, सज्जनसिंह एवं फतहसिंह के आश्रित एवं कृपापात्र कवि रहे हैं। इनके

लिखे हुए सरूप प्रकास, संभूजस प्रकास, महाराणा सम्भूसिंहजी री झमाल, महाराणा संभूसिहजी री वेत, महाराणा सज्जनसिंहजी री झमाल, सज्जन प्रकास, महाराणा फतहसिंहजी रा रूपक तथा फतह प्रकास नामक ग्रन्थ समसामयिक होने के कारण विशेष उल्लेखनीय है। महाराणा भीमसिंह, जवानसिंह, सरदारसिंह व शम्भूसिंह से सम्बन्धित ग्रन्थ रचनायें भी यहां उपलब्ध हैं।

'मेवाड़ के. राजाओं की राणियों और कुंवरों का हाल' शीर्षक ग्रन्थ बड़वा देवीदान की ख्यात की नकल है। इसमें महाराणा हमीरसिंह प्रथम से महाराणा फतहसिंह तक के महाराणाओं, राणियो व उनके कुंवरों के नाम दिये है। 'मेवाड़ रा परगणा रा विवरो' महाराणा भीमसिंह के आदेश से लिखी गई एक बही है। जिसमें कुल १७ जीर्ण-शीर्ण पत्र है। इसका लिपिकाल वि. सं. १८६० है। 'सिसोदिया री ख्यात' मुहणोत नेणसी के ख्यात की नकल है। इसमें कुल ६५ पत्र हैं जिसमें सिसोदिया कुल व बूंदी के हाड़ाओं का वर्णन है। चन्दवरदायी कृत 'पृथ्वीराज रासो' की एकाधिक प्रतियां यहाँ विद्यमान हैं, जिसमे ग्रन्थाक २८१ वाली प्रति महत्वपूर्ण है। इसमें कुल २७३ पत्र व ६४ प्रस्ताव हैं तथा इसका लिपिकर्त्ता श्वेताम्बर जसराज है।

रीति साहित्य से सम्बन्धित यहां चालीस से ऊपर विविध प्रकार के ग्रन्थ हैं। उनमें से अधिकांश ग्रन्थ रस, अलंकार व नायक-नायिका भेद व छन्द आदि से सम्बन्धित हैं तो कुछ ग्रन्थ 'बिहारी सतसई' की केशव कृत 'रसिक प्रिया' व 'कवि प्रिया' की तथा महाराजा जसवन्तसिंह कृत 'भाषा भूषण' की टीकाओं से सम्बन्धित हैं। सूरति मिश्र, हरिचरणदास व कविराव बख्तावर के रीति सम्बन्धी ग्रन्थों की एकाधिक प्रतियां यहां उपलब्ध हैं, जिनका देश के विभिन्न भागों से विद्वानों ने आकर विशद अध्ययन किया है। दिलेराम चौबे, कृष्ण भट्ट, देवर्षि, दत्त कवि, शिवराम, ग्वाल कवि, बलभद्र, मनराखन, बुधसिंह, प्रतापसाहि आदि अब तक रीति साहित्य की दृष्टि से अज्ञात कवियों की रचनाएं भी यहां पर हैं।

हिन्दू धर्म के चौबीस अवतारों की कथा को आधार बनाकर नरहरिदास बारहठ द्वारा लिखे "अवतार चरित्र" नामक महाकाव्य की दो प्रतियां (ग्रंथ सं ५६ व ५८) यहां के संग्रहालय में विद्यमान हैं। इसमें कुल १६८६१ अनुष्टुप छन्द हैं। यह अभी अप्रकाशित है। महाराणा जवानसिंह द्वारा विरचित पदों का हस्तलिखित संग्रह भी यहां पर है, जिनको सम्पादित कर 'ब्रजराज काव्य माधुरी' के नाम से पुस्तकाकार में सस्थान द्वारा प्रकाशित किया गया है। चतुर्भुजदास प्रणीत 'मधुमालती' राजस्थानी प्रेमाख्यान परम्परा की एक उत्कृष्ट कृति है। इसकी दो प्रतियां (ग्रन्थ सं. ६६ व ३०३) यहां उपलब्ध हैं। ग्रन्थ सं. ६६ पर अंकित प्रति मूल काव्य के साथ-साथ घटनानुसार चित्रों से सज्जित भी है।

डिंगल गीतों का विशाल संग्रह इस संग्रहालय की एक अन्य विशेषता है। लगभग दस हजार डिंगल गीतों में से ५२२७ गीतों को वर्ण एवं मात्रानुक्रम मे जमा कर एक विस्तृत सूचनात्मक अनुक्रमणिका के रूप मे व्यवस्थित कर दिया गया हैं, जो 'शोधपत्रिका' में परिशिष्ट रूप में क्रमशः

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ग्रंथ का नाम	रचयिता	विषय	तिथि या रचनाकाल
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सूरजप्रकास	करणीदान	काव्य	᳤᳤
विड़दसिणगार	"	"	१८६४
भँचितामणी	लालदास	ज्ञानोपदेश	—
बाहुविलास	राजसिंह	काव्य	—
बांकीदास ग्रंथावली	बांकीदास	इतिहास	" १६२७
वृन्दसतसई	वृन्द	काव्य	" १६०४
कविताकल्पतरू	नान्हूराम	अलंकार	" १६४०
पाण्डवयशेन्दुचन्द्रिका	स्वरूपदास	काव्य	" १६१७
रघुनाथरूपक	मंछाराम	छन्दशास्त्र	" १८६२
कूर्मवंशयशप्रकाश	गोपालदान कविया	काव्य	—

सस्कृत व हिन्दी-राजस्थानी के हस्तलिखित ग्रन्थों के अलावा यहाँ के संग्रहालय में मूल व नकल रूप में ताम्रपत्र, पट्टे-परवाने, पत्र. शिलालेख, प्रशस्तियां, चित्र, सिक्के आदि भी व्यवस्थित रूप में विद्यमान हैं। पुस्तकालय में दस हजार के लगभग मुद्रित ग्रन्थ हैं, जिनमें से अधिकांश अब अन्यत्र अनुपलब्ध हैं। इसी तरह १३० विविध प्रकार की पत्र-पत्रिकाओं की पुरानी फाइलें भी हैं। वर्तमान में दैनिक, साप्ताहिक, पाक्षिक व मासिक समाचार पत्रों व पत्रिकाओं को छोड़कर देश-विदेश की लगभग ६० शोधोपयोगी पत्रिकाएं आती हैं। इस सम्पूर्ण सामग्री का अमेरिका, सोवियत रूस, आस्ट्रेलिया, आस्ट्रिया, जापान आदि देशों के अनुसंधित्सुओं के साथ-साथ भारत के विविध भागों से अनेक अनुसंधित्सुओं ने यहां आकर लाभ उठाया है।

—देव कोठारी

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udaipur : panorama of a city of lakes

Udaipur, the celebrated lake city of Rajasthan, is one of the most picturesque cities in India. The enchanting beauty of its landscape, the magnificence of its palaces and the rich cultural heritage of its inhabitants, all go to make Udaipur a city of unsurpassing loveliness.

History

The city derives its name from Maharana Udai Singh (1537-1572). His ancestors had their capital at the celebrated fort of Chitor He realised the need for shifting the seat of his government from Chitor which was *no longer suitable for capital* The changed methods of warfare had made it useless to seek shelter in mountain fortress. He, therefore, founded the city of Udaipur in 1559 A. D on the slope of ridges adjoining the Pichhola lake. Due to political chaos during his reign, Udai Singh could not pay adequate attention to the construction of buildings of his new capital. Under Pratap (1572-1597) the scorched earth policy employed both by Rajputs and Mughals brought about the ruin of traditions of Hindu architecture of Kumbha's period. It is, therefore not surprising that the buildings of the new capital of Mewar were executed in a very simple provincial taste

The City

Udaipur stands on the slope of a low ridge, the summit of which is crowned by the Maharana's palaces and to the north and west the houses extend to the bank of the Pichhola lake Solid crenellated wall with bastions, parapets and imposing gateways once surrounded the city on three sides. The old city has several narrow lanes with leaning houses on both sides. The outsides of most of the houses are of

stucco and painted white which gives an appearance of unique beauty to the whole city against the background of lakes and gardens. Although the visitor no longer sees in Udaipur of today men who rode on horses, on enormous elephants and courtiers going to the Maharana's palace in impressive costumes, yet the streets of Udaipur are full of fascination and colour. The city is now extending on a settled plan. The new roads are straight and broad forging large squares at several places in which the whole life of the developing city seems to centre.

Of the places of interest in the city may be mentioned the Maharana's palace, Sajjan Niwas Gardens, Sahelion-ki-Bari with well laid out fountains. Nehru Park, Pratap Memorial and the cenotaphs of the Chiefs of Mewar near the ancient site of Ahar. The excavations at Ahar have revealed the existence of a flourishing civilisation in this area in the second millenium B. C. The finished and shapely pottery and the remains of houses discovered among the ruins indicate that as early as 2000 B. C. the people of this area were well versed in the art of pottery, copper smelting and town planning

Palace

The Maharana's palace, crowning a promontory over the Pichhola lake, is an imposing pile of buildings Fergusson had described the old palaces as the largest in Rajputana, and in outline and size a good deal resembling windsor' but its details are bad, and, when closely examined, it will not bear comparison with many other residences of Rajput princes. Although the additions to the palace made by almost every Maharana since 1571 were not in conformity with a particular style of architecture, yet this very diversity of architecture is itself attractive. Amar Singh built the Bari Pol and Amar Mahal of the palace. His successor Karan Singh (1620-28) built Ganesh Devri, Manak Mahal, Khas Mahal, Karan Vilas and Rawla of the palace. It has a number of pavilions, terrace garden and inner apartments decorated with beautiful inlay work and wall paintings. The view of the palace from the embankment across the background of wooded hills which close in round the western sides of Pichhola lake becomes almost magical at sun-set. and is as fine as anything in India.

Lakes

The beautiful Pichhola lake is said to have been constructed by a Banjara at the end of the fourteenth century, and the embankment was raised by Maharana Udai Singh. The lake is about 2 1/4 mile long by 1 1/2 mile broad, and has an area of over one square mile. In the middle stand the two island palaces,

the Jagmandir and the Jagnivas, the former built by Maharana Jagat Singh I in the first half of the seventeenth century and the latter by Jagat Singh II about a hundred years later. Prince Khurrum, afterwards the Emperor Shah Jahan, is said to have sought asylum in this palace while in revolt against his father Jahangir. The little palace which was built for Prince Khurrum consists of a round tower with a beautiful dome. The upper apartment is circular. Fergusson thought it the prettiest room he knew in India. The Jagnivas palace is about 800 feet from the shore and it used to consist of a collection of small apartments, courts and gardens. The world famous Lake Palace Hotel has been built in Jagnivas palace. Tourists from all over the world visit this hotel.

Another fine lake connected by a small canal with and lying to the north of Pichhola is the Fatehsagar constructed by and named after Maharana Fateh Singh. It is about 1 1/2 miles long by one mile broad. A beautiful garden known as Nehru Park has been recently laid out on an island in this lake. On the summit of a high ridge on the shore of Fatehsagar stands on the equestrian statue of Maharana Pratap, the celebrated hero of Mewar.

Of other lakes of interest in the neighbourhood of Udaipur may be mentioned Rajsamand, Jaisamand and Udaisagar. Maharana Raj Singh (1653 1680) built the imposing Rajsamand dam with its beautiful ghat pavilions and interesting Raj Prasasti. Its construction served to alleviate the suffering of a starving population and it is the oldest known famine relief work in Rajasthan. Jaisamand or Dhebar lake was built by Jai Singh. It is about 30 miles south east of Udaipur city. On the west of the lake the hills rise from 600' to 1000 above the level of the water, while the small wooded islands and picturesque fishing hamlets on the northern shore add greatly to the beauty of what is one of the largest artificial lakes in the world.

Temples

Jagat Singh (1628-52) built the gigantic Jagdeesh temple (1651-52) in Udaipur. This temple is an offshoot of the medieval Hindu renaissance style. Its plinth reliefs in a semi-Rajput style seems to have been sculptured by the masons who in the preceding decade had decorated the Jagat Shiromani temple at Amber.

12 miles from the north of Udaipur stands the celebrated temple of Eklingji. The original temple is said to have been constructed by Bapa Rawal in the eighth century. It was rebuilt in the fifteenth century. The temple is of unusual design having double storeyed porch and sanctuary, the former covered by a flat pyra

midal roof composed of many hundred circular knobs. Inside the temple is four faced image of Mahadeo Since Bapa Rawal's time the Chief of Mew has been Diwan or Vice-regent of Eklingji, and as such, when he visits the temp he supersedes the high priest in his duties and performs the ceremonies. Clos to Eklingji is Nagda, one of the most ancient places in Mewar. The princip temples at Nagda are the Sas Bahu pair said to be as old as eleventh centu and dedicated to Vishnu. They are beautifully carved and adorned with artist figures and sculptures.

Growth of Institutions

There has been a marked increase in educational and research institution in the city in the post-independence period The pioneering work done b Rajasthan **Vidya Peeth**, **Vidya Bhavan** and **Mahila Mandal** in promotin education has been noteworthy. The **Sahitya Sansthan** of Rajasthan Vidy Peeth has undertaken several projects which would make important contributio to the history and literature of the country The **Lok Kala Mandal** is devote to the revival of much neglected folk arts. During the last five years the artist of Lok Kala Mandal travelled abroad widely and twice won awards in interna tional cultural meets. The establishment of the University of Udaipur has bee a major landmark. It needs to be transformed into a seat of learning and researc in reality. An important addition to the institutions of the city was announce by the Maharana of Udaipur on the occasion of Dashera festivel last year. **Public Charitable Trust** has been founded by the Maharana with the objec of promoting educational and cultural activities. A museum is also proposed t be established in the main city palace. While, by and large, the growth of insti tutions in the city has been exercising a healthy influence in fostering and pro moting educational and social progress, the need for proper coordination of th activities of various institutions is felt to ensure their growing utility to th nation. The University of Udaipur has evidently major obligations in this res pect, which can be fulfilled only when it takes objective view of the role an activities of all educational institutions working in Udaipur and extends its bene ficial cooperation and encouragement in their growth and development.

No city lives by palaces and monuments alone. Modern Udaipur has no only to strengthen its rich cultural traditions of brotherhood and amity amon fellow citizens, but they should also be blended with new and progressive in fluences to evolve harmonious development ot the ecocomic and social life of th people suited to needs of modern India

J. S. Singhv

geography of historical mewar

The geography has been one of the main factors which exercised a great influence on the course of Mewar's history The characteristics are

1 Mewar was situated on an ancient route of trade between the middle-east countries and the western coast of India

2 Mewar has two main topographical features mountains dominating the western and southern part of Mewar ranging from 1000ft' to 5000ft. from sea level, and the plains averagely 1000ft. above sea level in the eastern part of it

3 Mewar falls in the belt of fairly good rain fall and also enjoys good climate and fertile land

Early Period

The above main geographical characteristics directly or indirectly played a vital role since ancient days in moulding the course of history of this part—which later on came to be known as Mewar— of Rajasthan. The trade route from the middle-east countries to the western part of India passing through this region must have been and certainly has been—contributory to the settlement and flourishing of a culture, now known as **Ahar Culture** The remains of ancient township, now on exhibition at the site—specially the black on red pottery and copper pieces, tell a tale of peace, prosperity and rich culture that thrived in this region during a long span of 3000 years preceding the eleventh century after which the site lay deserted

Gambhiri river in the calm plain in the vicinity of existing Chitor coupled with the location of this region on the important route of trade and commerce provided protective and attractive conditions and promoted the Sivis who immigrated to this land and founded their dominion known as the 'Sivi Republic' more than 2000 years ago.

The Hill-Fort-Chitor

Let us mentally carry ourselves back two thousand years and visualise the screne Gambhiri river flanked by the vast plains bearing a solitary hill of comfortable dimensions—just like a huge ship aflot in a vast sea. The site, size and sthape of the hill peeping over the river and commanding the view of the whole plain below all around, provided a strategic site, sufficient space for inhabitation, land for basic agr culture and tanks for water. These geographical conditions of this region favoured the settlement of a dynasty—known as Maurya—on this hill. Thir dynasty was a prelude to the settlement of another mightier Guhilot Clan on this hill in the eighth century. The hill known later on as the Fort of Chitor, continued enjoying strategic protection and enabled the Guhilot dynasty to make a glorious history of Mewar for a long period of 800 years.

The proven securety of the Fort on account of its protective geography in earlier days is one of the factors responsible to settle here the people of all faiths and high learning who made the Fort a centre of flourishing art architecture, religion, literature and economic prosperity.

The hill which securely donned the famous historic Fort of Chitor, failed during the later half of its existence, to retain its invulnerability and invincibility as exposed by the three sacks—by Allauddin Khilji in 1303, by Bahadur Shah in 1534 and by Akbar in 1567. The plains all around, then, on one hand, served as inviting and unobstructed routes for the attacking forces, and on the other, failed to be protective for the defending fighters.

The constant exposure to the strategic vulnerability of this hill on accoutn of the geographical situation placed in the changed circumstances of time and history after retaining the capital seat of Mewar with honour and glory amidst plenty and prosperity, for eight centuries—closed the first major and more glistening part of Mewar's history to open the second one in the mid of the sixteenth century in new environment.

Founding of Udaipur

The second part of Mewar's history in the mid of the sixteenth century

opens with a new philosophy of war in a completely changed geographical setting of land, people and climate, seventy miles away in south west of the vulnerably exposed Fort of Chitor, the geography of which, once securely provided a place for the birth and growth of glorious history of Mewar, now took her hands off, in the changed context of historical circumstances. The history of Mewar here takes a new turn and ushers into a new era.

Maharana Udai Singh, while in search for a new site of his capital seat to abandon the strategically exposed Fort of Chitor after he third sack, was fascinated by the geographical setting of the ring of the Girwa hills. Having assessed the strategic importance and impregnability of this circular chain of hills, he conferred with his escorts, *If our capital seat is established here within this ring of hills, there will be no dearth of food supply and at the same time we shall have scope for adopting a mountain strategy to fight the foe".*

From Udai singh's above assessment of this new site emerge the following facts of great geographical and historical significance —

1. The geography, which provided security for eight centuries, now failed to strategically protect the Fort of Chitor, and therefore forced Udai-Singh to shift his capital seat therefrom.
2. But at the same time, the geography of the securely lofty ring of Girwa hills encircling the fertile land with sufficient sources of water prompted Udai Singh to choose this new site for his capital seat in the south-west part of Mewar.
3. The orography of the impregnable chain of Girwa hills gave a new insight to the Maharana as to the new technic of war He had, on one hand, experienced the futility in the changed circumstances, of the conventional war technics so far adopted by brave, but comparatively small Rajput armies against the mighty alien hordes on open plains and on the other the geographical setting of the 21 mile long Girwa Valley cupped by the hilly ring stirred his acumen and practical wisdom to suggest a new art of war which was later on employed by Maharana Pratap and came to be known as guerrilla-wa fare

Consequently, Maharana Udai Singh founded Udaipur in Girwa Valley in 1559, and shifted his capital seat from Chitor to this place in 1568.

Maharana Pratap's strategy in hill defiles

It is a well known fact that the orographical features of Aravallis and

the sturdy hilly tribe of Bhils who knew the secrecy and tediousnoss of the hilly tracks served as base for strategic manoevre and military strength for Maharana Pratap, who could, with his unbending spirit, make an inspiring history. It was also the provision of geography that a bulk of wealth, which was later on presented to Maharana Pratap by his Prime minister Bhama Shah, lay hidden in the securely situated forts and other safe places. This act of geography and the presentation of this bulk of wealth had a great bearing on the course of history of this land.

Site for the Palaces

Thick green flora plentifully abounding in fauna on the high ridge abutting on the bank of the then little Pichhola Lake—then, called as Banjara-ka-talab—attracted one day Maharana Udai Singh for hunting. And this moment of hunting stirred a new foresight in the Maharana to build his palaces on this commanding point where today the old city palaces nestle. In these palaces, the history of Mewar for four centuries was brought into being, nursed, developed and shaped by the minds and hearts who must have been directly or indirectly influenced by the geographical traits—the calm Pichhola Lake, green hills peeping there into and the gigantic pile of palaces watching from this strategic eminence, the whole region around.

Prince Khurram sheltered at Jagmandir

One must not miss the sight of the small islet in the southern Pichhola set like a diamond in a ring. This islet tempted Maharana Karan Singh to build a water palace—known later on as Jagmandir—to lodge Prince Khurram when the latter was in revolt against his father Jahangir. The calm ripples attended by moonlit nights, the green valley all around, and lulling environs—coupled with the proverbial Rajput hospitality must have soothed the obsessed mind and soul of the rebellious prince. The 'turban-exchanged fraternity' between Maharana Karan Singh and the Prince was a consequence of this soothing influence released on the Prince's mind and soul by the atmosphere around him including the geographical environment And this event resulted in securing comparative peace and prosperity in Mewar and maintenance of better relations with Delhi and Agra.

This is another example of Udaipur's geography excercising its extra-territorial influence. Prince Khurram when he became Shah Jahan, was inspired to base the design and setting of the Taj on the model, setting and surroundings of this islet palace.

Fortified Hillocks, City Wall

The small hillocks around the city of Udaipur which bore small fortresses, must have provided a defensive strategy against the attacking enemy and checked the events which would have otherwise happened

The rocky and undulating terrain of the town provided a strong defensive city wall at a comparatively cheaper cost. The city wall must have worked as a check against the direct and hurried attack by the enemy

And there are many more examples to illustrate how geography influenced the course of history in Mewar.

It can, therefore, convincingly be said that had the geography of Mewar—its mountains, rivers, thick forests fertile land, climate, minerals and sturdy and dependable Bhils—not come to the defence support and rescue of the rulers and the ruled of this land, the history of Mewar would have been contrary to what it has been [illegible] unlustrous uninspiring and shortlived

In one way we can say that the geography of Mewar can share as much credit as the chivalry of man can in making and embellishing the bright history of this land where the dynasty once placed by conquest continued ruling the same land uninterruptedly for more than twelve centuries—a rare event in the history of the world.

—C. G Goswami